DUTIES OF THE FOREST DWELLERS

(1) There are three branches of Duty (Dharma)—sacrifice, study of the Vedas, alms-giving—that is the first. Austerity indeed is the second. A student of sacred knowledge (Brahmacārin) dwelling in the house of a teacher, settling himself permanently in the house of teacher is the third.

All these (who attend to these duties) become possessors of meritorious worlds." (*CHU.* II.23)

EXPLANATION

The (following) three are the branches of the Dharma in all the stages of life, i.e. study, sacrifice (the rituals) and alms-giving. In the first stage the student of the sacred knowledge (Brahmacārin) resides with the teacher at his abode practising austerities, attaining good education and performing the Dharma (i.e. Duty). The house-holder's life is the second stage. In the third stage as a forest-dweller even at the cost of his personal discomforts, pondering always in the heart and retiring to a place of seclusion, he should determine what is reality and what is false. All these three stages of life, e.g. Brahmacarya &c., are the meritorious abodes of happiness. They are given the name of Āśrama (i.e. a sacred abode) because meritorious acts are performed in these stages.

---

(1) "त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति । प्रथमस्तप एव । द्वितीयो ब्रह्मचार्याचार्यकुलवासी । तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन् सर्व एते पुण्यलोका भवन्ति ॥" (*CHU.* II.23)



DUTIES OF A SAṂNYĀSIN

Having acquired knowledge and having determined (the reality of) God and Dharma in the Brahmacarya stage, having put to practice (what one has learnt) and (thus) developing one's knowledge in domestic stage, and then retiring to a lonely place in the forest and there distinguishing right conduct from the unrighteous ones and the truth from the falsehood and finalising duties of a forester, one should renounce the world and become a Saṃnyāsin.

There is a difference of opinion as to when a man should enter into Saṃnyāsa. Some maintain that "after duly finalising Brahmacarya one should become a house-holder ; after going through the house-holder's life he should become a forester ; and thus a forester should become a Saṃnyāsin." According to the dictum "one should renounce the world on that very day when he feels disquiet about the world", one may enter the life of a Saṃnyāsin, (direct from) the house-holder's stage without becoming first a forest-dweller. The third view is that one may become a Saṃnyāsin (direct from) the stage of Brahmacarya, i.e. having duly finalised Brahmacarya stage one can enter the the stage of a Saṃnyāsin direct without going through the house-holder's and the forester's stages. An option is ordained regarding all Āśramas except Brahmacarya.

This indicates that the practice of Brahmacarya is unavoidable and essential (for all and one) because without Brahmacarya no other Āśramas are possible to practise.

The Chāndogya says :—

(1) "He who stands firm in Brahman attains immortality."

(*CHU*. II. 23)

(2) "They desire to know Him by studying the Vedas ; one becomes a Muni (i.e. thinker) by knowing Him through (the practice

---

(1) "ब्रह्मसꣳस्थोऽमृतत्वमेति ।" (*CHU*. II. 23)

(2) "तमेतं वेदानुवचनेन विविदिषन्ति । ब्रह्मचर्येण तपसा श्रद्धया यज्ञेनानाशकेन

(Contd.)

of) Brahmacarya and penance with devotion, sacrifice and immortal (knowledge) ; with (an ardent) desire to know Him who is the Supreme Object of knowledge ; Saṃnyāsins renounce the world. This is the characteristic of the ancient Brāhmaṇas who are bereft of all doubts (*Anūcānas*) and are learned that they aspire for no offsprings. They (gladly) declare, "what shall we do (by begetting) children as our sole aim is to achieve God. Having renounced the desire for sons, material wealth and fame, they live on alms, i.e., become Saṃnyāsins). For, the desire for (begetting) sons is (i.e. leads to) a desire for riches and the desire for riches is a desire for public fame. Both of them are desires after all." (*SB*. XIV.7.2)

EXPLANATION

The fourth, i.e. Saṃnyāsin, who stands firm in Brāhman, attains immortality. Members of all stages of life, particularly those of the fourth stage (i.e. Saṁnyāsa), desire to know the Supreme Lord, the absolute monarch of all creatures by studying, preaching and listening to the Vedic lore and by means of acting in accordance with the Vedic teaching. A man becomes a Muni (i.e. a thinker) by knowing that Lord, by practising Brahmacarya, undergoing austerities, performing righteous actions, devotion, intense love, the Yajña, the imperishable knowledge and performance of various ritualistic deeds. The Saṃnyāsins renounce the world with (a keen) desire (to realise) God, the Most Covetable One (lit. worthy to be seen). The noblest Brāhmaṇas, who know God, are free from all doubts, endowed with perfect knowledge, expellers of others' doubts and learned and aspire to know God, but they have no desire for children and for the house-holder's life. The particle '*Ha*' is here in the sense of clearness and '*Sma*', i.e. '*Smayete*', means full of delight. (That is to say) with delightfully shining faces they say "what should we do with children." Here the word 'what' implies negation (i.e. we have nothing to do with offsprings). The sole object of our desire is the Most Beautiful Lord. In this way, renouncing the desire for

---

(Contd. from page 318)

एतमेव विदित्वा मुनिर्भवत्येतमेव प्रव्राजिनो लोकमीप्सन्तः प्रव्रजन्ति । एतद्ध स्म वै तत्पूर्वे ब्राह्मणाः अनूचाना विद्वांसः प्रजां न कामयन्ते । किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति । ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा—उभे ह्येते एषणे एव भवतः ॥" (*SB*. XIV.7.2)

begetting children, the desire and toil for securing material wealth, the desire for public reverence and fame and aversion from scandal, they live on alms (i.e. they become Saṃnyāsins). Because a man who possesses the desire to beget children, has a desire for riches and he who has the desire for riches, surely has the desire for public honour. A person who runs after renown and fame has two other desires also. But a man who aspires for communion with the Lord and desires for final emancipation, is free from all these desires. No riches of the world can ever be equal to the riches of the bliss of communion with the Supreme Soul. One who is firm in God has no more likings for worldly honour. Being compassionate to mankind, he promotes happiness (in this world) by preaching truth. His chief aim is the universal benefit and the establishment of truth (in the world).

The following are the Vedic (*Śruti*) words (cited) in the Śatapatha :—

(3) "Having performed a '*Prājāpatya Yajña*' (i.e. a sacrifice in honour of *Prajāpati*—God) and dedicating all his possessions therein, a Brāhmaṇa should renounce the world."

The undermentioned is an extract from the Muṇḍaka Upaniṣad :—

(4) "Whatever world a man of purified nature makes clear in his mind,
And whatever desires he desires for himself—
That world he wins, those desires too.
Therefore he who is desirous of welfare should revere the Knower of the Soul (*Ātman*).
(*MUN*. III.1.10).

EXPLANATION

A Saṃnyāsin having performed a sacrifice in honour of Prajāpati, and having fully comprehended in the heart, all this, burns his sacred thread and the lock of hair therein. He with his mind absorbed in deep

---

(3) "प्राजापत्यामिष्टिं निरूप्य तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेत् ॥"
This extract is not found in (Mādhyandina or *Kāṇvaśākhā*) of *Śatapatha.*

(4) "यं यं लोकं मनसा संविभाति, विशुद्धसत्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामान् तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥"
(*MUU.* III.1.10)

thought, then renounces the world (i.e. becomes a Saṁnyāsin). Only the perfectly learned persons, free from all attachments and aversions and whose thoughts are always set upon the good of all mankind, are entitled to become a Saṁnyāsin ; but not the men of shallow knowledge and learning. For these Saṁnyāsins, the control of out-breathings and in-breathings is the Fire-sacrifice (*Agnihotra*). Keeping mind and senses away from blemishes (and sins) and the practice of righteousness and truth are also Fire-sacrifice. The performance of the Fire-sacrifice is essential for all the above-said three Aśramas. The Fire-sacrifice of a Saṁnyāsin is not the performance of that which is enjoined upon the men of other three stages, nor is it bereft of all activities (because the Saṁnyāsins have to perform their own duties). Preaching of truth is the Brahma Yajña for a Saṁnysāin ; communion with the Supreme Being, his Deva Yajña ; the reverence to the men of knowledge is his *Pitṛ Yajña ;* spreading knowledge among the ignorant, compassion and harmlessness to all creatures is his *Bhūta Yajña ;* wandering about for the good of mankind, pridelessness, honouring all men by giving them truthful precepts, his *Atithi Yajña.* Thus the Five Great Sacrifices of the types described above consist in knowledge and the performance of righteousness (Dharma). The common duties of all members of all stages are the worship of Supreme Being who is one without a second and possessed of attributes, such as Almighty, &c., and the performance of the true Dharma. As a man of purified nature attains the world and also all those desires which he cherishes for himself in his mind (lit. inner sense), therefore, he who is desirous of welfare should always respect and honour the Saṁnyāsin who knows the Self and the Supreme Lord. By their association and by honouring them alone can a man win the blissful worlds and all desires. None should show respect to the hypocrites who are false preachers and whose chief aim is their own selfish motive, because the show of reverence to them serves no purpose and it results in misery and afflictions.



THE FIVE GREAT SACRIFICES

(1) THE BRAHMA YAJÑA

Now we shall deal briefly with the method of performing daily, the five great duties. Of these (the first) is Brahma Yajña, which is to be performed by all. It consists in the study and teaching of the scriptures, the Vedas, &c., together with their auxiliary works, and the meditation and worship of God at the two twilights. Here the method of learning and teaching is identical with what we stated under the caption of "Reading and Teaching".* The procedure of meditation and worship is to be followed as described in (my book entitled as) 'The Pañca-Mahā-Yajña-Vidhāna'.** Similarly the method of performing the Agnihotra is to be followed in accordance with the directions given in the same book. Now we cite below authorities on the Brahma Yajña and the Agnihotra (Fire Sacrifice) :—

(1) "Serve Agni with the kindling-brand, wake the Guest with drops of clarified butter. In him pay offerings to God."
(*YV*. III.1)

---

* It refers to Chapter III of सत्यार्थप्रकाश (1st edition) published in 1932 V. E., one year earlier than the Ṛgvedādi Bhāṣya Bhūmikā's composition in 1933 V.E.

** It refers to his book पञ्चमहायज्ञविधि (Ist edition) published in 1931 V.E. and not to its revised edition published in 1934, (in case we take the word *'Vidhāna'* in the sense of *'Vidhi'*) as this revised edition of पञ्चमहायज्ञविधि is post-dated.

(1) "समिधाग्निं दुवस्यत घृतैः बोधयतातिथिम् ।
आस्मिन् हव्या जुहोतन ॥" (*YV*. III.1)

The third chapter of the Yajurveda deals with the Agnihotra which is obligatory on the house-holder during the whole of his life.

This verse and the following (in the chapter) contain texts for Agnihotra, the ceremonial laying-down or establishment of his own sacrificial fires by the young house-holder.

Here the word *Atithi* (i.e. guest) stands for Agni, who is constantly retained by the house-holder.

(2) "Agni, the Envoy, I place in front. I address the oblation-bearer. Here let him seat the Devas." (*YV*. XXII.17)

(3) "Each eve (that comes) our (household's) Lord is Agni, bestowing his loving kindness every morning. Grant us treasure after treasure ; enkindling thee may we increase thy body." (*AV*. XIX.55.3)

(4) "Each morn (that comes) our (household's) Lord is Agni, bestowing his loving kindness every evening. Vouchsafe us treasure after treasure ; kindling thee may we prosper through a hundred winters." (*AV*. XIX.55.4)

EXPLANATION

O men ! always kindle the fire (who is to be respected as) guest, with purified substances, e.g. clarified butter, &c., and with the pieces of fire-wood, in order to benefit others through the process of purifying the air, the medicinal herbs, the vegetables and the rain water. And properly throw and burn in the fire the carefully purified substances, possessing the property of destroying disease and which are strength-giving, sweet, fragrant and fit to be consumed. In this way perform (*Duvasyata*) the Agnihotra daily and thus benefit all creatures. (*YV*. III.1)

A performer of the Fire-Sacrifice should conceive, "I place in front of me Fire which is the messenger for carrying the sacrificial substances consumed in Agnihotra to the regions of clouds and of the air. Fire is

---

(2) "अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे ।
देवाँ२॥ आ सादयादिह ॥" (*YV*. XXII.17), (*RV*. VIII.44.3)
("Place in front" : for offering sacrifice).

(3) "सायं सायं गृहपतिर्नो अग्निः प्रातः प्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान

(4) "प्रातः प्रातः गृहपतिर्नो अग्निः सायं सायं सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधीन्धानास्त्वा शतंहिमा ऋधेम ॥" (*AV*. XIX.55.4)

In verse (3) above the phrase 'तन्वं पुषेम' (i.e. may we increase thy body) may also mean 'may we strengthen our bodies'.

In verse (4) "hundred winters" stands for "hundred years",

called as *Havya-Vāha* (i.e. carrier of burnt oblations) because it takes away what is thrown into it to the other regions. (*Upa-Bruve*, i.e.) May I proclaim to the other seekers the qualities of fire. Fire, through the process of Agnihotra, diffuses the bright qualities in the world by refining the air and the rain water.

OR

O Agni (i.e. Self-effulgent Lord) I accept Thee alone as my adorable (*Iṣṭa*) Lord. Thou art Messenger, i.e. the imparter of the supreme knowledge. Thou art '*Havya-Vāha*'. Here the word '*Havya*' means 'the highly meritorious knowledge which every body should possess'. God is imparter of supreme knowledge. May I proclaim Thy glory (*Upa-Bruve*). Mayest Thou through Thy grace fill this world with divine qualities.

(*YV*. XXII.17)

This Agni, i.e. the terrestrial fire or (the Self-effulgent) Lord, is the protector (*Pati*) of the house and its inmates. He being properly adored and rightly worshipped in the morning and in the evening brings us riches, health and happiness and also bestows upon us the noble objects. For this reason, Agni (i.e. God) is called by the name of *Vasu-Dāna*, i.e. bestower of riches. May we attain Thee O Supreme Lord ! in our hearts and mayest Thou preside over all our administrative activities. The terrestrial fire may be indicated here (by the word Agni). O Lord ! may we grow strong in body (*Tanvā*) by proclaiming Thy glory or may we prosper (spiritually and) bodily by kindling fire in the process of Agnihotra.

(*AV*. XIX.55.3)

The explanation of the (next) verse is identical with the previous one. The meaning of the (additional portion) is as follows :—

In this way by performing the Agnihotra (daily) and worshipping the Lord may we go on prospering through hundred winters, i.e. hundred years containing hundred winters. We pray that we may not suffer any loss by performing such activities. (*AV*. XIX.55.4)

For the performance of the Agnihotra one should prepare a Vedi (i.e. altar) of mud or copper and ladles and the ghee-pot &c. of wood, silver or gold. Pieces of fire-wood consisting of mango or palāśa or other similar woods are to be laid out on the altar. Having kindled fire therein, one should recite Mantras and burn the above-mentioned substances in the morning as well as in the evening or in the morning (alone) daily.

2. THE AGNIHOTRA YAJÑA

The following are the Vedic Mantras (to be recited) during the Agnihotra :—

(5) "Sūrya is light and light is Sūrya. Hail. Sūrya is splendour, light is splendour. Hail. Light is Sūrya, Sūrya is light. Hail. Accordant with bright *Savitar* and Dawn with Indra at her side, may Sūrya, being glorified, accept (or enjoy). Hail."

These Mantras are for the morning Agnihotra.

(6) "Agni is light, light is Agni. Hail. Agni is splendour, light is splendour. Hail. Light is Agni, Agni is light. Hail. Accordant with bright *Savitar* and Night with Indra at her side, may Agni, being pleased, enjoy. Hail."

(*YV*. III.9-10)

(Here the third Mantra is to be recited only in mind in the evening Agnihotra).

EXPLANATION

In obedience to His ordinance we offer this first oblation for the benefit of the whole world to Sūrya (i.e. God) who pervades all movable and immovable things (*Cara-Acara-Ātmā*), who is the illuminator of all, illumines, and who is the life of all (beings). Sūrya, i.e. God, is *Varcas* (i.e. splendour) as He being Indweller preceptor of all, illumines the hearts of the enlightened persons and who is also a light of all lights. For Him we offer.........

Sūrya who is the Lord of the whole universe is Self-effulgent as well as the illuminator of the whole creation. For Him.........

---

(5) "सूर्यो ज्योतिः ज्योतिः सूर्यः स्वाहा ॥१॥ सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ॥२॥ ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥३॥ सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या । जुषाणः सूर्यो वेतु स्वाहा ॥४॥" (*YV*. III.9)

(6) "अग्निर्ज्योतिः ज्योतिरग्निः स्वाहा ॥१॥ अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ॥२॥ ....सजूर्देवेन सवित्रा सजू रात्र्येन्द्रवत्या । जुषाणो अग्निर्वेतु स्वाहा ॥४॥"

(*YV*. III.10)

We have given precisely the faithful translation of these Mantras above. The significance of the words Sūrya, &c., is clearly explained by our author in his explanation.

Sūrya who pervades the bright Solar orb and also the *Jīva* who resides in the Dawn radiated with the light of the Sun (Indra) and also in the mental faculty of the *Jīva* and who is the life of all creatures, being properly propitiated by us may be gracious to us and bestow upon us knowledge and other merits. For Him......

These four oblations are to be offered in the morning Agnihotra.

The following are the Mantras for the evening sacrifice :—

God is Agni as He is Self-effulgent, illuminator of all illumines. For Him............(Agni is Splendour). Agni is the above described God. For Him .... The third oblation is to be offered by the third Mantra, the meaning of which is identical with the verse referred to above.

May God (Agni) who pervades the bright solar orb and dwells in the night together with the wind and the moon be gracious to us and may His grace bestow upon us the eternal bliss of final salvation. For Him......... (*YV.* III.9-10)

The performers of the Agnihotra should offer oblations with these Mantras in the evening ; or all the Mantras may be used once in a day.

O Lord of the universe ! may this deed of ours which we have performed for the benefit of all others achieve its object through Thy grace. For this reason we dedicate it to Thee.

Moreover, the following Mantras beginning with '*Bhūr-Bhuvaḥ*', etc., and ending with '*Svarom*' are taken from the Pañcikā of the thirty-first Kaṇḍikā of the Aitareya Brāhmaṇa and they are for both the morning Agnihotra as well as for the evening.

The undermentioned verses are common (to be recited) at the morning as well as at the evening Fire Sacrifice :—

OM, Bhūr-agnaye prāṇāya Svāhā. (1)

OM, Bhuvar-vāyave-apānāya Svāhā. (2)

OM, Svar-ādityāya vyānāya Svāhā. (3)

OM, Bhūr-bhuvaḥ svar-agni-vāyu-ādityebhyaḥ prāṇa-apāna-vyānebhyaḥ Svāhā. (4)

OM, Āpo jyoti rasomṛtam brahma bhūr-bhuvaḥ svar-om Svāhā. (5)

OM, Sarvam Vai Pūrṇam Svāhā. (6)

The words Bhūḥ, &c., occurring in these Mantras should be understood as epithets of God. Their meanings have (already) been given in the exposition of the Gāyatrī Mantra.

Agnihotra is (a process of) action in which some thing is thrown into the fire with a view to purifying air and (rain) water or in the name of God or for the sake of obedience to His command. It goes without saying that when by consuming fragrant, tonic, sweet, intellect-developing, prowess-improving, perseverance-imparting, strength-giving and disease-averting substances in the fire, the atmosphere and the rain-water are purified. It results in universal happiness of all creatures because of the contact they get with the pure air and water. Therefore, the performers of this act because of doing (in this way) good to all creatures enjoy immense joy and God's grace. These are some of the objects of performing the Fire Sacrifice(Agnihotra).

(3) THE PITṚ YAJÑA

The Pitṛ Yajña is of two kinds—one is called *Tarpaṇa* and the other *Śrāddha*. The *Tarpaṇa* is that act by which the learned, the Devas, the Seers and the fathers are propitiated and are rendered comfortable. The *Śrāddha* means a devotional service unto them. Both these acts are possible only when the learned are surviving but not when they are no more (in the world). Because it is impossible to serve them when they are no (longer) available. The object of the act (i.e. service) is defeated when the learned and the others are not available. Therefore the act becomes futile and useless. Consequently the performance of this action is ordained only with reference to the living alone; because this service is possible only if both the server and the served are in contact with each other. Here the worthy recipients of service are three—the Devas, the Ṛsis and the Pitṛs. The following authorities refer to the Devas :—

(7) "O Deva Janas ! (i.e. the learned people) purify me. May thoughts with spirit make me pure and clean. May all things cleanse me. O *Jātavedas* ! make me clean."

(*YV*. XIX.39)

---

(7) "पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥ (*YV*. XIX.39)

Cf : *RV*. IX.67.27.

(8) "Verily there are two categories and not the third one. Truth and falsehood. Truth is verily (on the side of) Devas and falsehood (on the side of) men. From the (side of) falsehood I approach Truth, i.e., He approaches Devas leaving behind men. He should speak truth alone. Devas have taken the vow of truthfulness. The learned who speaks truth and truth alone attains fame and glory." (*SB*. I.1.1)

(9) "The learned are certainly Devas." (*SB*. III.7.6)

EXPLANATION

O *Jātavedas* ! (i.e. Omniscient) Lord ! purify me in every way. May the learned (Devas) who are devoted to Thee and follow Thy command and who are noble and wise purify me by imparting knowledge to me. May our intellect be clean and sharp through the knowledge, given by Thee and also by meditating upon Thee.

May all creatures living in the world enjoy happiness and delight and be pure through Thy grace. (*YV*. XIX.39)

There are two characteristics by which men are divided into two groups (lit. names), i.e. Devas and Manuṣyas (i.e. men of bright qualities and those of ordinary nature). (The dividing) factors are truth and falsehood. Devas (i.e. men of bright qualities) adhere to truthful speech, truthful deeds and truthful conviction while the Manuṣyas (i.e. the commonplace men) resort to false speech, false acts and false conviction. Hence, a person who renounces falsehood and accepts truth is counted among the Devas. He who neglects truth and resorts to falsehood is regarded a Manuṣya. Therefore one should always speak the truth, should have truthful conviction and should practise truth alone. A Deva who is pledged to truth is (really) glorious among the glorious people. Contrary to them (in character) are Manuṣyas. Therefore, here the learned are the Devas. (*SB*. I.1.1)

The learned also are the Devas. (*SB*. III.7.6)

---

(8) "द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतं मनुष्याः इदमहमनृतात् सत्यमुपैमि । इति ॥ तन्मनुष्येभ्यो देवानुपैति । स वै सत्यमेव वदेत् । एतद् ह वै देवा व्रतं चरन्ति यत् सत्यम् । तस्मात् ते यशो यशो ह भवति य एवं विद्वान् सत्यं वदति ॥" (*SB*. I.1.1)

(9) "विद्वाꣳसो हि देवाः ··· ॥" (*SB*. III.7.6)

NOW THE EVIDENCE ON THE WORD ṚṢI

The following verse (explains the significance of) the word *Ṛṣi* :—

Tam yajñam barhiṣi praukṣan
Puruṣam Jātam-agrataḥ.
Tena devā ayajanta
Sādhyā ṛṣayaśca ye."*
(*YV.* XXXI.9)

This verse has been explained in the chapter on Cosmogony.

**It is implied here that the (chief) function of a Ṛṣi is to teach a sciences to others after one has oneself mastered them. Therefore, th Ṛṣis are to be served (and propitiated) through the acts of learning an teaching. Those who propitiate them (i.e. Ṛṣis), bring happiness t themselves through the service they render unto (the Ṛṣis). He, wh having mastered all sciences teaches to others is called '*Anūcana*' (i.e. scholar able to repeat, study and teach the Vedic lore). He verily is a Ṛṣi (*SB.* I.7.5.

$ He, who adopts the work of teaching is called Ṛṣi and his a (of teaching) is styled as *Ārṣeya* (i.e. pertaining to a Ṛṣi). He who tel good and wholesome things to the Ṛṣis, the Devas and the students an thus constantly keeps himself busy in acquiring learning becomes scholar of great vigour and (in this way) accomplishes a Yajña of hig knowledge.

Therefore all men should take up this (noble) function pertainin to Ṛṣis. (*SB.* I.4.5.

---

* For translation of this verse see above in the chapter o Cosmogony, page 171.

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेनं देवा अयजन्त साध्या ऋषयश्च ये ।। १ ।। (*YV.* XXXI.9)

** अथ यदेवानुब्रवीत । तेनर्षिभ्य ऋणं जायते तद्धि एभ्य एतत् करोति । ऋषीण
निधिगोप इति ह्यनूचानमाहुः ।। २ ।। (*SB.* I.7.5.3)

$ अथार्षेयं प्रवृणीते । ऋषिभ्यश्चैवैनम् । एतद्देवेभ्यश्च निवेदयत्ययं महावीर्यो य
यज्ञं प्रापदिति । तस्मात् आर्षेयं प्रवृणीते ।। ३ ।। (*SB.* I.4.5.3)

(Following) evidence explains the word "*Pitṛ*" :—

(10) "Bearers of vigour and immortal ghee, milk, (refined) food (*Kīlāla*) and honey or sweet fruits (*Parisrutam*), Ye are a freshening draught. Delight my Pitṛs (i.e. Fathers)." (*YV*. II.34)

(11) "May our Fathers, who are *Somyas* and *Agniśvāttas*, come (to us) by Deva *Yānas* (i.e. bright pathways). Taking delight at this sacrifice by their portion, may they be gracious unto us and bless us." (*YV*. XIX.58)

---

(10) ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम् ।
स्वधा स्थ तर्पयत मे पितॄन् ॥" (*YV*. II.34)

(a) *Amṛtam, Ghṛtam* : 'Immortal fatness' (Griffith). According to Mahīdhara '*Amṛtam*' here means 'destroyer or banisher of all disease and death'. 'Life-inspiring various juices' (Dayānanda).

(b) *Kīlālam* : A delicious juice of food or various refined foods. (Dayānanda). 'A kind of Metheglin' (Griffith).

(11) आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिः देवयानैः ।
अस्मिन् यज्ञे स्वधया मदन्तोऽधिब्रुवन्तु तेऽवन्त्वस्मान् ॥" (*YV*. XIX.58)

(a) *Somyas* : 'Soma loving' (Macdonell). 'Worthy of Soma' (Griffith). 'Soma drinkers' (Sāyaṇa). 'Having the qualities of Soma i.e. tranquil or peace-loving or fond of the juice of Soma Creeper' (Dayānanda).

(b) *Agniśvāttas* : 'Devoured by fire' (Macdonell). 'Those whose bodies have been tasted or consumed by fire (*Agni*+ √*Svad*) (Griffith). According to Dayānanda here the word Agni means God (i.e. Self-effulgent), i.e. those who adhere to God for riches and prosperity or those who are at home in the Agni Vidyā, i.e. '*Agni*+*Su*+*Ātta*'.

Ṛṣi Dayānanda's rendering is logical. Dead fathers, who were consumed by funeral fire, cannot come "to speak for us and to bless us".

(*YV*. XIX.58)

EXPLANATION

Let all men know and persuade others (to act) as follows :—

*"Give delight to my father, grand-father, &c., and my preceptors, &c., with your service and achieve true knowledge, remain devoted and be contented with your own lot (Sva-Dhā). Now those things are enume-*rated by which they are to be served. They should be served and satisfied with vigour-imparting, fragrant, palatable and heart-tonic drinks with nectarine juices of various tastes. Besides ghee, milk, properly refined various foods, honey and timely ripe-fruits (may also be offered).

(*YV*. II.34)

May the wise protectors, i.e. the *Pitṛs*, who are '*Somyas*', *Agniśvāttas*, and full of scientific knowledge, come to us and may we also always approach them. The word '*Somyas*' mean men, endowed with Soma-like qualities, i.e. peaceful and tranquil natured or experts in extracting and preparing the juice of the Soma-creeper. *Agniśvāttas* are those persons who with a view to getting happiness (in this world) adhere to Agni (i. e. Self-effulgent God) or who employ terrestrial fire for the performance of Agnihotra and also for the accomplishment of the scientific discoveries.

May we seeing them coming by the (bright) pathways of the learned stand up and receive them. May we affectionately respect and offer them seat by addressing them, "Welcome to you O Fathers ! O Fathers ! be pleased with our nectar-like service at this "Honour Sacrifice." Be our saviours and instruct us in true knowledge. (*YV*. XIX.58)

(12) "O Fathers, give (us) delight here. Come here like a *Vṛṣa* to your allotted portion. The Fathers have enjoyed (our reception) and have come here like a *Vṛṣa* to the allotted shares." (*YV*. II.31)

---

(12) "अत्र पितरो मादयध्वं यथाभागमावृषायध्वम् ।
अमीमदन्त पितरो यथाभागमावृषायिषत ।" (*YV*. II.31)

Here the word *Vṛṣa* has been translated by Mahīdhara and others as 'bull', i.e. "come here like bulls". But our author takes it in the sense of "the learned". The word *Vṛṣa* is derived from the root *Varṣa* 'to sprinkle', i.e. one who rains down one's knowledge for the benefit of others, i.e. the learned.

(13) Obeisance to you O Fathers ! for *Rasa* (i.e. delicious sap) ; Obeisance to you, Fathers, for *Śoṣa* ; Fathers, Obeisance unto you for *Svadhā* ; obeisance unto you for *Jīva* O Fathers !

---

(13) "नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै । नमो वः पितरो घोराय नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वः । गृहान्नः पितरो दत्त सतो वः पितरो देष्मैतद्वः पितरो वासः ।" (*YV*. II.32)

Here six words are differently interpreted. Dayānanda explains them as :—

(a) *Rasa* : Juice of Soma. (b) *Śoṣa* : Fire and air which dry away every thing. It is from the root *Śuṣ* 'to be dry'. (c) *Jīva* : Life or livelihood. (d) *Svadhā* : Final emancipation or knowledge. (e) *Ghora* : Adverse days, i.e. to ward off calamities. (f) *Manyu* : Indignation or just anger.

But Mahīdhara and his followers interpret these words as :—

(a) *Rasa* : Delicious drink.
(b) *Śoṣa* : Ardour.
(c) *Jīva* : Life.
(d) *Svadhā* : Things offered to the dead.
(e) *Ghora* : Dıeadful ones.
(f) *Manyu* : Anger.

The following note in Griffith's translation deserves special notice :—

"Obeisance is offered to the Fathers six times in accordance with the seasons of the year. 'Your genial sap' the fresh juices of trees and plants in Spring. 'Ardour' the summer. 'Life' the vivifying water of the rains. 'Svadha' or viands ; the food offered to the Fathers, representing fruitful Autumn. 'The Awful' the cold winter. 'Passion' the chilling dewy season which kills the plants. Similarly it was the belief of the old North-men that their dead patriarchs had the power of sending good seasons. See Corpus Poeticum Boreate, II.414, 418. 'Houses' wives and families. 'Raiment' threads, or wool, or hair from the Sacrificer's chest, placed on each obsequial cake."

Fathers, obeisance to you for *Ghora* ; Fathers, obeisance unto you for *Manyu* ; O Fathers ! homage unto you ; adoration to you O Fathers !

O ye Fathers ! give us accommodations. Whatever we possess O Fathers ! We surrender to you with this, O Fathers ! clothe yourselves." (*YV.* II.32)

(14) "Fathers bestow on me a babe, a boy enwreathed with lotuses, so that there may be here a man." (*YV.* II.33)

EXPLANATION

O Fathers ! Make us happy by granting us the gift of knowledge and wisdom in this assembly or school. Having accepted your respective share of knowledge, be enthusiastic and jubilant like a scholar (*Vṛṣa*) in the work of imparting knowledge and the preaching of truth. May you move (freely amongst us) being happy over our adequate reception and noble behaviours. (*YV.* II.31)

O Fathers ! obeisance to you for giving us the juice of the Soma-creeper and the bliss of the highest knowledge, we pay homage to you O Fathers ! for the sake of securing from you the science of fire and air (Śoṣa). Obeisance to you O Fathers ! for granting us the means of livelihood for the maintenance of life. Obeisance to you O Fathers ! again and again for giving us the knowledge of emancipation (*Svadhā*), for the sake of averting (*Ghora*) misfortunes, for the sake of showing indignation to the wicked (*Manyu*), for the sake of dispelling anger, and for the sake of securing knowledge of all qualities. Repeated obeisance to you O Fathers ! grant us knowledge of domestic affairs. O Fathers ! we dedicate to you all our belongings so that we may be able to learn from you (all sciences) and may not deteriorate. O Fathers ! kindly accept whatever we offer to you, e.g. clothes, &c., and be pleased. (*YV.* II.32)

O Fathers ! bestow upon (all men) the seed of knowledge. Accept this boy as your Brahmacārin who has approached you wearing garlands*

---

(14) "आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् ।
यथेह पुरुषोऽसत् ॥" (*YV.* II.33)

* *Puśkara-Srajam* (wearing lotus-garland) refers to Yajñopavīta worn by a Brahmacārin like a garland. Flower-garlands are not allowed for a student.

for receiving knowledge from you. May you strive to make him a man of noble learning and knowledge so that excellent knowledge may be promoted amongst men." (*YV*. II.33)

(15) "My equals and unanimous (companions) yet living among living beings :

On me be set their glory through a hundred years in this world." (*YV*. XIX.46)

(16) "May the Soma-loving Fathers, the lowest, highest and midmost ascend.

May the gentle and righteous (*A-vṛka*) Fathers who have attained the world of life protect us when we call them."

(*YV*. XIX.49)

(17) Our peace-loving (*Somyāsas*) Fathers are *Aṅgirasas*, *Navagvas*, *Atharvans*, *Bhṛgus* ;

May these, the holy, look on us with favour ; may we enjoy their gracious and loving kindness." (*YV*. XIX.50)

---

(15) "ये समानाः समनसो जीवा जीवेषु मामकाः ।
तेषाꣳश्रीर्मयि कल्पतामस्मिन् लोके शतꣳसमाः ॥" (*YV*. XIX.46)

(16) "उदीरतामवरऽउत्परासऽउन्मध्यमाः पितरः सोम्यासः ।
असुं यऽईयुरवृकाऽऋतज्ञास्तेनोऽवन्तु पितरो हवेषु ॥" (*YV*. XIX.49)

Cf. *RV*. X.15.1.

According to Sāyaṇa—"lowest, highest, midmost" are "dwellers on earth, in heaven and in sky." Griffith translates the word '*Somyasas*' as 'deserving Soma'. Better to take in the sense of 'Soma-loving', i.e., peace-loving. The phrase '*Asum Ya Īyuḥ*' is rendered by Sāyaṇa as 'who have gained the world of spirits', i.e. the dead ones. But this rendering is not good because the dead ones cannot come to protect us. Hence Dayānanda takes the phrase to mean "those who have come to life."

(17) "आङ्गिरसो नः पितरो नवग्वाऽअथर्वाणो भृगवः सोम्यासः ।
तेषां वयꣳसुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥" (*YV*. XIX.50)

Cf. *RV*. X.14.6. (Contd.)

(18) "The equal and unanimous are Fathers in *Yama-Rājya*; their *Loka* is *Svadhā*; homage (to them). Let Yajña be dedicated to Devas." (*YV*. XIX.45)

EXPLANATION

May the glory (*Śrī*) which is endowed with real knowledge and other similar merits of my living (*Jīvaḥ*) and learned preceptors who are devoted to righteousness, God, and the benefit of mankind, who are equally well up in good qualities, e.g., righteousness, divine knowledge and true sciences, and who are free from such defects as hypocrisy, &c., towards their pupils and disciples in awarding them true knowledge, &c.,

---

(Contd. from page 334)

Here some words are technical and thus they are open to controversy regarding their real meaning. According to Sāyaṇa and Mahīdhara 'Aṅgirasas, Navagvas, Atharvans' etc., are the names of various Fathers belonging to the most ancient times. Oblations are offered to them as they left the mortal world long ago. Griffith's following note deserves mention here :—

> "Aṅgirasas, etc., semi-divine members of half mythical priestly families of the most ancient times." (page. 213)

But Dayānanda interprets these words in general sense. For instance, Aṅgirasas are the class of spiritual scholars who know God, i.e. *Aṅga-rasa,* i.e. relishable entity in our human existence—God.

Navagvas, i.e. persons having progressing new outlook in their undertaking. (*Nava* + √*Gam* 'to go').

Atharvaṇs, i.e. knower of the Atharvaveda and Dhanurveda.

Bhṛgus, i.e. men of mature wisdom.

Somyāsas, i.e. peace-loving people.

(18) "ये समानाः समनसः पितरो यमराज्ये ।
तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥" (*YV*. XIX.45)

The word "*Yama-rājya*" according to Mahīdhara means 'in the realm of Yama (god of death)'. But the word Yama is explained by Yāska in Nirukta (X.19) from the root *Yaccha* 'to give (retirement)'. In (X.20) he further says : "अग्निरपि यम उच्यते ।" i.e. Agni is also called Yama. In the Nirukta (XII.29) "यमः आदित्यः ॥" i.e. the sun is called Yama.

remain stable through hundred years so that we may always be happy in this world. (*YV*. XIX.46)

May the wise Fathers of the lowest, middle-most and the highest rank in the matter of achievement of merits and the Fathers who are peace-loving (*Somyās*), who have no enemy (*A-vṛkas*), and who know God and the Vedas (*Ṛtajñas*) always protect us by giving us guidance regarding knowledge of affairs of giving and taking. Only those Fathers are to be served by all who are surviving and who are twice-born (*Asum ya Īyuḥ*) and learned. The dead are never (to be served) because they being in other world are beyond the scope of receiving our service as we have no proximity to serve them. (*YV*. XIX.49)

Let us approach the *Pitaras* and acquire precepts from them regarding all matters related to the attainment of noble qualities, e.g. learning &c. (*Saumanase*), and in deeds of universal advantage (*Bhadra*), in which the mind enjoys the pleasure of intellectual development. They are Aṅgirasas, i. e. possessing the knowledge of God who is, as if it were, a Rasa, i.e. a vital essence in human organs (i.e. body : *Anga*). They are *Navagvas*, i.e. make new inventions in the domain of science and art and find new approaches to all good deeds. They are masters of Atharva-veda and are at home in military science (Dhanuṛ-veda). They are *Bhṛgus*, i.e. pure-hearted and men of mature wisdom, and they are also *Somyāsas*, i.e. peace-loving. By nature they are fond of performing Yajñas and other beneficial deeds. (*YV*. XIX.50)

The meanings of the words '*Sumanāḥ* and *sumanasas*' have already been explained. The learned (*Pitaras*) judges of court of justice (*Yama-Rājya*) find immortal (*Svadhā*) joy in their findings (*Loka*) based on justice and provide benefits of the kingly duty, i.e. the protection of the subjects which is so well known and dear to the learned. May such deeds be common among us. We pay homage (*Namas*) to these administrators of truth and justice. May such judges, the lovers of truth, remain for ever amongst us. (*YV*. XIX.45)

(19) "Our ancient Fathers, the Soma-loving, the possessors of great riches who conveyed the *Soma-Pītha* (i.e. imparted the

---

(19) "ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥"

(*YV*. XIX.51)

Also found in the Ṛgveda (X.15.8). (Contd.)

science of *Soma* ; with these let Yama, yearning with th yearning, rejoicing eat our offerings at his pleasure."

(*YV*. XIX.51

(20) "Ye Fathers, who sit on sacred grass (i.e. *Āsana*) come hithe with aid ; these offerings we have made to you ; enjoy them so come to us with most beneficent aid ; then bestow on u health and strength free from hurt." (*YV*. XIX.55

(21) "I have won hither the beneficial Fathers and have attaine '*Napāta*' and '*Vikramaṇa*' of the Omnipresent Lord (*Viṣṇu*)

(a) *Somyāsas* : Who deserves Soma (Griffith). The imparters of *Soma Vidyā* (Dayānanda).

(b) *Vasiṣṭhas* : Most noble (Griffith). Possessor of great wealth (Sāyaṇa). Belonging to the race of Vasiṣṭha (Mahīdhara). Taking intense delight in the noble qualities, e.g. versatile learning (Dayānanda).

(c) *Yama* : Judge of the court of justice or teacher of the true knowledge (Dayānanda). A proper noun (Sāyaṇa and others).

(20) "वर्हिषदः पितरऽऊत्यर्वाक् इमा वो हव्या चकृमा जुषध्वम् ।
तऽआ गतावसा शन्तमेनाथा नः शं योररपो दधात ।।" (*YV*. XIX.55)

Cf. *RV*. X.15.4

This verse is addressed to the Pitaras ; who renounce the material possessions and lead a life of a Saṃnyāsin. The seat of sacred grass is offered to them. Hence they are called "*Varhi-Ṣadaḥ*." According to Dayānanda, the word "*Varhi*" here means the 'Supreme Soul' and those who reside, i.e. delight, in Supreme Soul are "*Varhi-Ṣadaḥ*."

(21) "आहं पितॄन्त्सुविदत्राँ२ऽअवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्तऽइहागमिष्ठाः ।।" (*YV*. XIX.56)

Cf. *RV*. X.15.3.

Here the words *Napāta* and *Vikramaṇa* are not very clear. According to Mahīdhara they mean "the paths of gods wherein there is no falling" (*Na-pāta*) and where there is going and coming. "A son and progeny" (Griffith). "Grandson and wide stride of *Viṣṇu*" (Macdonell) ; "*Napāta* (*Na-pāta*) means final emancipation and "*Vikramaṇa*" 'the multiformed creation of the world." (Dayānanda)

(Contd.)

They who enjoy pressed juices with oblation, seated on sacred grass (*Varhiṣads*) come oftenest hither."

(*YV*. XIX.56)

EXPLANATION

One can know God who is the real imparter of all true knowledge and who has ordained some conditions when one is ardently desirous of making unrestricted gifts of knowledge, &c., to all and remains always associated with the teachers who are masters of science of *Soma* (*Somyās*), take intense joy in good qualities and all sciences (*Vasiṣṭhas*), are preservers of the *Soma*-Science, and having first mastered all sciences are eagerly engaged in imparting them to others, and also when one associates with the earlier fathers, i.e. grandfather, great grandfather and other such elders whose chief aim is God and religion.

Let, therefore, all men achieve their desired objects by acting in the manner (described) in this verse. (*YV*. XIX.51)

May the learned Fathers, who are established in Brahman or in the Divine knowledge—the highest of all sciences (*varhi-ṣadas*) and who are (inherently) endowed with the desire of doing the greatest benefit and universal protection, favour us with a visit. May we receive and greet them on their advent in these words : O Learned (Fathers), please come to us and enjoy these offerings which are worthy gifts to be accepted by you. After accepting our service, bestow upon us the happiness of knowledge. Ward off our ignorance and make us sinless (*a-rapāḥ*) so that we may become righteous people and free from all sins. (*YV*. XIX.55)

(Contd. from page 337)

The following note also deserves notice :—

"Son and progeny" : the meaning appears to be as suggested by Prof. Ludwig in his commentary on the original hymn, that the sacrificer has discharged his obligation to the Fathers by begetting a son through the favour of *Viśṇu*. (Ṛgveda). Still *Vikramaṇam* is an unintelligible expression in this connection. Another explanation, says Prof. Ludwig, would be to take '*Napatam*' as fire, and '*Vikramaṇam Viśṇoḥ* (Viṣṇu's striding forth) as the sun. Prof. Grassman translates : 'die Kinder und den hochsten Schritt des Vischnu' : the children and the highest stride of Vishnu."

May these *Varhi-ṣadas* (i.e. established in Supreme Being) Fathe who relish the drink prepared from the pressed Soma plant along wit food (*svadhā*) visit this place near to (my abode) after having taken th Soma juice. May I have repeated association with these above-men tioned fathers who are bestowers of gifts of knowledge and other qualitie Here the use of Atmanepada and the absence of the suffix "*it*" are ano malous. By knowing them and by their association may I attain th knowledge of all pervading (*Viṣṇu*) God, of His multiformed creation c the universe (*Vikramaṇa*) and of the ever-lasting state of *Mokṣa* (*Napāta*) Men should always associate with the learned because by their associatio alone they can succeed in securing the state of emancipation from wher they do not fall. (*YV*. XIX.56

(22) "May the Fathers, worthy of the Soma (i.e. respect or peace loving) being invited to their favourite oblations (or seats placed on sacred grass, come here and listen. May they speal for us and protect us." (*YV*. XIX.57

(23) "O Agniṣvātta Fathers ! come ye here ; sit down, O director in the right way, in your appropriate places ; eat the foo offered in *Barhiṣ* (i.e. the sacredly best plates) ; grant us riche and heroic posterity " (*YV*. XIX.59

(24) "For them who are Agni-ṣvātta and An-agni-ṣvātta an rejoice with *Svadhā* in the midst of Dyaus ; the Self-effulgen (God) may grant that body which is healthy and strong a His desire." (*YV*. XIX.60)

---

(22) "उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
तऽआ गमन्तु तऽइह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥"
(*YV*. XIX.57)

(23) "अग्निष्वात्ताः पितरऽएह गच्छत सदः सदः सदत सुप्रणीतयः ।
अत्ता हवीꣳषि प्रयतानि बर्हिष्यथा रयिꣳसर्ववीरं दधातन ॥
Cf. *RV*. X.15.11. (*YV*. XIX.59)

(24) "येऽअग्निष्वात्ता येऽअनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति ॥" (*YV*. XIX.60)

(Contd.)

(Contd. from page 339)

This stanza with some variations is found in the Ṛgveda :—

"ये अग्निदग्धा ये अनग्निदग्धा
मध्ये दिव: स्वधया मादयन्ते ।
तेभि: स्वराडसुनीतिमेतां
यथावशं तन्वं कल्पयाति ॥" (*RV*. X.15.14)

The translation of this verse is very doubtful. Scholars agree only in disagreement. The words *Agniṣvātta* and *An-agniṣvātta* have already been explained. Sāyaṇa and Mahīdhara render them as 'burnt with fire and those who are not cremated.' But Dayānanda explains :—

(a) *Agniṣvātta* : Those fathers who are at home in the science of Agni, i.e. electricity etc.—*Agni-Su-Ātta* (Dayānanda) ; 'consumed in fire'=Agni+ √svad 'to taste' (Sāyaṇa). This meaning is supported by the word 'Agni-dagdha' (RV.X. 15.14) which clearly shows "those fathers who were burnt in fire." The words दग्ध or विदग्ध also mean "Experts", i.e. experts in science of 'Agni-Vidyā'.

(b) *An-agniśvātta* : This is the negative form of *Agniśvātta*, i.e. not devoured by fire (Macdonell). Our author takes it to mean 'fathers expert in sciences other than Agni' i.e. air, water, geology, etc.

(c) *Svadhayā* : By funeral offerings (Sāyaṇa and others). By enjoying the bliss of 'Anna-Vidyā' or by means of bodily and mental vigour (Dayānanda)

(d) *Madhye Divaḥ* : In the upper region or in the midst of heaven (Sāyaṇa). According to Dayānanda '*Diva*' means Self-effulgent God, i.e. "who live and rejoice in communion with God."

(e) *Svarāṭ* : God who shines by His own light (Dayānanda) ; Sovereign Lord (Macdonell) ; Supreme Lord (Sāyaṇa) ; Self Ruler (Griffith).

(f) *Asu-nītim* : Science of life (Dayānanda).

(Contd.)

EXPLANATION

May those venerable (*Somyāsaḥ*) Fath:rs being invited (by ı frequently come to us and occupy these pleasant (*Priya*) and comforta seats of excellent mannufacture (*Barhi*). May they accept our receptic in frequent visits and listen to our questions and answer them. Protect always by bestowing on us gifts of knowledge and give us guidance in worldly affairs. (*YV*. XIX.

O Agniṣvātta Fathers described already, be pleased to pay a v to us. You being noble directors in right way deserve venerati Visit every house and all assemblies for the purpose of imparti instructions and precepts during your stay there and thus wander o (the whole world). Kindly accept our cordial receptions and the excell viands that we have prepared for you. Grace our homes and assembl by your stay there and bestow upon us the riches of knowledge whi make men healthy and brave so that we may have brave command (lit. soldiers) strong in mind and body and rich with the treasure of t knowledge. (*YV*. XIX.

May we learn true knowledge and the science of life (*asu-n* comprising in truth and justice from the Fathers who are well versed Agni Vidyā (i.e. science of electricity) and An-agni Vidyā (i.e. sciences air, water, geology &c.) and who take delight and reside in the S effulgent God—the illuminer of the true sciences—(*Madhye Divaḥ* enjoying (*Mādayante*) the bliss of Asunīti (science of life) through medium of their physical and mental vigour and make all other men en it. Let all the learned and we achieve real knowledge and true wisd and remain independent in matters concerning our *own* individual w being but always dependent in matters pertaining to the good of *all* bei so that *Svarāṭ* (i.e. the Self-effulgent and the Illuminer of all) may gr ously make the bodies of the learned strong and healthy for our sake a thus may we have abundance of the learned amongst us. (*YV*. XIX

(Contd. from page 340)

(g) *Tanvam* : Healthy body—full of life. Sāyaṇa explains *A nītim-tanvam* as the body that leads to life—a div body. Mahīdhara interprets it 'long lived'. Pı M. Müller explains it as 'Grant, thou, O king, t their body may take that life which they wish fo (See, "India, What Can It Teach Us"), p. 227.

(25) "We call the Agni ṣvāttas, true to seasons, those who drank the Soma in the *Nārāśaṃsa*. May these learned sages be prompt to give us ear. May we be the lords of wealth and treasures." (*YV*. XIX.61)

(26) "Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou, O *Jātavedas*, knowest, how many they are.

Accept the sacrifice well arranged with portions." (*YV*. XIX.67)

(27) "Let this obeisance be made today to those Fathers, our predecessors, to those our successors, to those who are rested in the earthly region, to those who are present among the opulent people." (*YV*. XIX 68)

---

(25) "अग्निष्वात्तान् ऋतुमतो हवामहे नाराशꣳसे सोमपीथं यऽआशुः ।
ते नो विप्रासः सुहवा भवन्तु वयꣳस्याम पतयो रयीणाम् ॥"
(*YV*. XIX.61)

(a) *Ṛtumatas* : True to seasons, i.e. understanding the dignity of time (Dayānanda). Coming at the appointed times for their libations (Mahīdhara).

(b) *Nārāśaṃsa* : A cup containing Soma juice dedicated to *Nārāśaṃsa*, Agni—the Praise of men or Soma or as here the Fathers (Griffith). Cf. *YV*. VIII.38.

This word is explained by Yāska as :—

"येन नराः प्रशंस्यन्ते स नाराशंसो मन्त्रः ।" (*N*. IX.10) i.e. a Vedic stanza containing the praise of the (qualities) of men.

(26) "ये चेह पितरो ये च नेह याँश्च विद्म याँ २॥ उ च न प्रविद्म ।
त्वं वेत्थ यति ते जातवेदः स्वधाभिः यज्ञꣳसुकृतं जुषस्व ॥"
(*YV*. XIX.67)

Taken from *RV*. X.15.13.

(27) "इदं पितृभ्यो नमोऽअस्त्वद्य ये पूर्वासो यऽउपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳसुवृजनासु विक्षु ॥"
(*YV*. XIX.68)

Also found in *ṚV*. X.15.2. (Contd.)

EXPLANATION

O Men ! invite ye the Fathers who possess wisdom and resources and know when to act and serve them even as we invite and serve such Pitaras who are called *Agniṣvāttas*—the true to seasons. They drink the juice of Soma, are well versed in the duties to be performed by men and are pleased with making and receiving the gifts of the science of Soma. Such Fathers are learned and wise. May we associate with them and may we become the lord and protectors of wealth, e.g., glories of true knowledge and world-empire. (*YV.* XIX 61

O Supreme Lord ! thou knowest the learned Fathers who are pre sent amongst us and whom we know and also those who are not here, i.e who live in distant lands and for this reason whom we do not know Kindly make it possible for us to have their association. Be pleased tc accept our Yajña rightly performed by us with the articles of food anc

---

(Contd. from page 342)

(a) "Our successors or predecessors" : According to Sāyaṇa '*Pūrvāsaḥ*' means "an elder brother, father, grandfather, and the like born before the birth of the worshipper"; '*Uparāsaḥ*' means "younge brother, sons, etc." Mahīdhara explains *Pūrvāsaḥ* as those who have gone to the other world ; '*Uparāsaḥ*' as those who have ceased or rested, or whc have gone to the world of Brahma. But our author interprets these words a: पूर्वंमध्योत्य विद्वांस: सन्ति (पूर्वास: उपरास:), i.e. our predecessors and successor in the learning.

(b) *Pārthive Rajasi* (i.e. in the earthly region) is not very clearly explained by Sāyaṇa—"At this site which is connected with the eart and is the effect of (or has for its effect) the quality of *Raja* (passion or active principle)." Mahīdhara explains *Rajas* by Jyotis, i.e light—terrestrial light or fire. Thus the phrase refers to the Fire-Altar Our author interprets it as "experts in the sciences connected with the earth, e.g., geology, &c."

(c) *Suvṛjanāsu Vikṣu,* i.e. among the mighty races of god (Griffith). "In settlements with fair abodes" (Macdonell). "Present amon the opulent people" (Sāyaṇa). "Presidents of the People's Assemblies o Judges of the law-courts" (Dayānanda).

drink and with other sacrificial accessories so that we may achieve success in our series of religious actions and obtain prosperities in this world and happiness in the next world. (*YV*. XIX.67)

May those Fathers, who having previously completed their studies are now engsged in the vocation of teaching and learning and those who are quite at home (*Ā-niṣatta*) in the sciences of physical (*pārthive rajasi*) geography, physiography and geology and also those who are endowed with strength and courage, are presidents and members of the peoples' assemblies and are entrusted with the administration of justice, come to us (again and again). We offer adorations to such Fathers ceaselessly. (*YV*. XIX.68)

(28) "(O God !) longing for Thee we instal Thee ; longing we kindle (Fire for) Thee ; do Thou longing, bring the longing Fathers to eat the food offered (by us)." (*YV*. XIX.70)

(29) "To Fathers who deserve *svadhā* (food) be *svadhā* and homage. To Grand-fathers who claim *Svadhā*, be *svadhā* and homage. The Fathers have eaten. The Fathers have rejoiced. The Fathers have satisfied. Fathers ! purify (us) (or be ye purified)." (*YV*. XIX.36)

(30) "Purify me, the Fathers who enjoy Soma ! Grand-fathers, make me pure ! May Great-grand-fathers cleanse me with a pure hundred years' life !

May Grand-fathers purify me ; may Great-grand-fathers make me pure.

With a sieve that brings a century may I attain full length of life." (*YV*. XIX.37)

---

(28) "उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।
उशन्नुशत आवह पितॄन् हविषे अत्तवे ॥" (*YV*. XIX.70)
Also found in *RV*. X.16.12.

(29) "पितृभ्यः स्वधायिभ्यः स्वधा नमः । पितामहेभ्यः स्वधायिभ्यः स्वधा नमः । प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः । अक्षन् पितरोऽमीमदन्त पितरोऽतीतृपन्त पितरः पितरः शुन्धध्वम् ॥" (*YV*. XIX.36)

(30) "पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः पवित्रेण शतायुषा । पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै ॥" (*YV*. XIX.37)

EXPLANATION

O God ! eager for Thee we instal Thee in Our hearts (*Nidhīmahi*) a our Lord, as the administrator of justice in our *Rāṣṭra* (i.e. nation or country). O Lord of the Universe ! may we (*Samidhīmahi*) illumin (the whole world) by ceaselessly hearing and reciting to others Thy brigh glory so that we may acquire true knowledge and dedicate wealth &c to and enjoy the bliss of the association with the Fathers who ar guided by a longing (to propagate) the truth and knowledge. Bein desirous (to grant our desires) do Thou bring such Fathers to us.

(*YV*. XIX.70

We offer *Svadhā*, i.e. food and other excellent things to the Father who impart knowledge and are styled as *Vasus* because their characteristi is to master the science of immortality, i.e. the science of Emancipation They have attained the title of *Vasu* by observing Brahmacarya (i.e. celebate life) for 24 years to acquire knowledge and by their being engage in tutorial vocation. (We offer food etc.) to the Grand-fathers (who ar called *Rudras*) because after having studied for 44 years, practisin Brahmacarya, they perform the duties of teachers; to the Great-grand fathers, i.e. *Ādityas*. On account of observing Brahmacarya for 48 year they have fully mastered knowledge and being engaged in teachin others are shedding the light of real knowledge around them. We pay our homage to them. May you take food and dress yourselve here. The word *Amī-madanta* (i.e. rejoiced) has been explained before. May our service, O Fathers ! satisfy you. Be happy and satisfied. O Fathers ! make us pure and destroy our blemishes due to ignorance.

(*YV*. XIX.36

O Fathers ! Grand-fathers ! and Great-grand-fathers ! make me continuously pure in thoughts, words and deeds and make me perform pure and righteous acts by instructing me to do righteous and pure deeds and to practise Brahmacarya which is the cause of hundred years' life. The verb 'purify' is to be connected with the subsequent three (subjects). In this way may I survive for full length of life.

Here the words—*Vasu, Rudra* and *Āditya* are the designations of the learned on the authority of the Chāndogya Upaniṣad, viz. '*Puruṣo vāva yajñaḥ*', i.e. "Puruṣa verily is a Yajña."* (*YV*. XIX.37)

---

* "पुरुषो वाव यज्ञः ॥" (छा० उ० III.16)

(4) THE BALI-VAIŚVA-DEVA YAJÑA

Now we lay down the procedure of performing the Bali-Vaiśva-Deva (Yajña).

The Bali-Vaiśva-Deva is to be performed with whatever (is) cooked (as food) leaving aside saltish things.

(31) "A Brāhmaṇa (and other twice-born) should perform daily the Vaiśva-Deva-Sacrifice in the house-hold Fire in accordance with the enjoined method in honour of these (following) Devatas with the prepared food." (*MS*. III.84)

The undermentioned (Vedic Text is an evidence (in support of) the Bali-Vaiśva-Deva ritual :—

(32) "Only to Thee, bringing our tributes O Agni, each day as fodder to a stabled horse, may we, Thy neighbours, rejoicing in food and in growth of riches—O Agni ! never be injured." (*AV*. XIX.55.7)

(33) "Purify me O Deva-Janās ! May thoughts with spirit make me pure. May all things cleanse me. O *Jātavedas* ! make me clean." (*YV*. XIX.39)

EXPLANATION

O Supreme Lord ! in obedience to Thy ordinances, we place the offerings and oblations before the uninvited learned guests (*Atithis*) or in the terrestrial fire, as abundant fodder is placed before a horse daily. May we rejoice in faith (*Samiṭ*, and in the glories of world-wide empire *Rāyas-poṣeṇa*). Faith or *Śraddhā* is called *Samiṭ* as it is rightly desired

---

(31) "वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम् ।
आभ्यः कुर्यात् देवताभ्यः ब्राह्मणो होममन्वहम् ॥ (*MS*. III.84)

(32) "अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥"
(*AV*. XIX.55.7)

The word *Prativeśa* (i.e. neighbours) is interpreted by Dayānanda as a hostile person (*Pratikūla*).

(33) "पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥" (*YV*. XIX.39)

(by devotees). May we not be averse (*Prati-veśa*, i.e. *Prati-kūla*) to Th
O Self-effulgent Lord ! and injure *Riṣāma* the creatures of the world.
gracious and make all creatures our friends. May we also be friends to a
Knowing this may we always do mutual benefit. (AV. XIX. 55

The meaning of (the next cited verse) (YV. XIX. 39) has be
explained under the caption of Tarpaṇa.*

(Following Mantras are used in Bali-Vaiśva-Deva) :—

(34) "*Om*, Svāhā for Agni. *Om*, Svāhā for Soma. *Om*, Svāhā f
Agni-Soma. *Om*, Svāhā for Viśve Devās. *Om*, Svāhā f
Dhanvantari. *Om*, Svāhā for Kuhū. *Om*, Svāhā for Anuma
Om, Svāhā for Prajāpati. *Om*, Svāhā for Dyāvā-Pṛthvī. *O*
Svāhā for Sviṣṭa-Kṛt."

EXPLANATION

The word Agni has been explained already. Soma means God, t
creator of the universe and the bestower of happiness to all. The sig
ficance of the words Agni and Soma as *Prāṇa* and *Apāna* (i.e. inbreath a
outbreath) has been stated (by us) in interpretation of the Gāya
Mantra. *Viśve-devās* are the attributes of God which enlighten the wh
universe. Or it may mean all the learned people. *Dhanvantari* stands
God who annihilates all diseases. *Kuhū* indicates *Darśeṣṭi* (i.e. Amāvas
Yajña) or the All Intelligent Power (i.e. God) which is the object of tl
sacrifice. *Anumati* refers to Paurṇamāsya Yajña or having studied
sciences, the realisation of knowledge or of the Intelligent Universal Pow
Prajāpati is God, the saviour of the whole universe. All the bene
should be derived from fire and earth (*Dyāvā-pṛthivī*) possessing excelle
qualities which have been created by God. *Sviṣṭa-kṛt* refers to G
Who gives us joys which our hearts desire.

---

* It refers to "*Tarpaṇa*" topic in the book entitled "सन्ध्यादिपञ्चय
विधान" written and published by our author in 1931 V. E. and n
to पञ्चमहायज्ञविधि of 1934 as the latter did not exist at the time of writi
Ṛgvedādi Bhāṣya Bhūmikā (1933).

(34) "ओमग्नये स्वाहा । ओं सोमाय स्वाहा । ओमग्नीषोमाभ्यां स्वाहा । ओं विश्वेभ्
देवेभ्यः स्वाहा । ओं धन्वन्तरये स्वाहा । ओं कुह्वै स्वाहा । ओमनुमत्यै स्वाहा । ओं प्रजाप
स्वाहा । ओं सह द्यावापृथिवीभ्यां स्वाहा । ओं स्विष्टकृते स्वाहा ॥

After performing Homa with these Mantras, one should offer oblations (i.e. the portions of the daily meals with the under-mentioned Mantras) :—

(35) "(1) *Om*, obeisance to *Indra* with Anuga. (2) *Om*, obeisance to *Yama* with Anuga. (3) *Om*, homage to *Varuṇa* with Anuga. (4) *Om*, adoration to *Soma* with Anuga. (5) *Om*, obeisance to *Maruts*. (6) *Om*, obeisance to *Ads*. (7) *Om*, obeisance to *Vanaspatis*. (8) *Om*, obeisance to *Śrī*. (9) *Om*, obeisance to *Bhadra Kālī*. (10) *Om*, obeisance to *Brahmapati*. (11) *Om*, obeisance to *Vāstu-Pati*. (12) *Om*, obeisance to *Viśve-Devās*. (13) *Om*, obeisance to them who walk during the day. (14) *Om*, obeisance to those who prowl by night. (15) *Om*, obeisance to the *Bhūti* (i.e. glory) of all souls. (16) *Om*, obeisance and *Svadhā* (i.e. food) for Fathers who deserve *Svadhā*."

This is the daily Śrāddha.

EXPLANATION

Here, the word *Namas* (i.e. obeisance) is derived from the root *Nam* to make obeisance or to honour. That is to say that men achieve real knowledge by thought preceded by right and adequate action. The glorious God with His eternal attributes is meant by the word '*Indra*' here (1). The word *Yama* indicates Supreme Self, endowed with qualities, e g., justice and freedom from prejudice or partiality (2). Here Supreme Lord— the Most Excellent—possessing the highest knowledge is meant by the word *Soma* (3). The meaning of *Soma* has been explained already (4). *Maruts* (i.e. gases) are those who through support of God sustain and keep in action the whole universe (5). The meaning (of the word) '*Ad*' is stated in the explanation of the Mantra '*Śaṃ-No-Devī*' (6). God or things like air and clouds are lords (*Patis*) of people or forests. They are meant here : Or it may be borne in mind

---

(35) ओं सानुगायेन्द्राय नमः ॥१॥ ओं सानुगाय यमाय नमः ॥२॥ ओं सानुगाय वरुणाय नमः ॥३॥ ओं सानुगाय सोमाय नमः ॥४॥ ओं मरुद्भ्यो नमः ॥५॥ ओमद्भ्यो नमः ॥६॥ ओं वनस्पतिभ्यो नमः ॥७॥ ओं श्रियै नमः ॥८॥ ओं भद्रकाल्यै नमः ॥९॥ ओं ब्रह्मपतये नमः ॥१०॥ ओं वास्तुपतये नमः (११) ओं विश्वेभ्यो देवेभ्यो नमः ॥१२॥ ओं दिवाचरेभ्यो भूतेभ्यो नमः ॥१३॥ ओं नक्तंचारिभ्यो नमः ॥१४॥ ओं सर्वात्मभूतये नमः ॥१५॥ ओं पितृभ्यः स्वधायिभ्यः स्वधा नमः ॥१६॥

that we should derive benefits from the great trees (the lords of forests which God has created with good qualities (7). *Śrī* means God who i the mainstay of all. *Śrī* is derived from the root *Śri* 'to serve'. God is Al Bliss and All Glory or it may mean the beauty of the universe created b God (8). The power of God which provides *Bhadra* (i.e. happiness) t all is called *Bhadra-Kālī* (9). God is the Lord of Brahma, i.e., of th Vedas containing all sciences and arts or of the universe (10). God is th lord of *Vāstu*, i.e., Ākāśa where all creatures reside ; from the root *Va* 'to reside' (11). *Viśve Devās* has already been explained (12). May through the grace of God, the living beings which move about during th day or prowl by night, be not hostile to us or stand in our way (13 & 14) Here God is meant by the word *'Sarva-Ātma-Bhūti'*, i.e., He is the abode o all beings (15). The meanings of the words *Pitaras* and *Svadhā* are give in the chapter on Tarpaṇa (16). The word obeisance (*Namas*) indicate humility for one's own self and respect for others.

(The under-mentioned verse from Manu supports the Bali-Vaiśva Deva) :—

> (36) "One should slowly place on the earth (portions of the dail meal) for the dogs, for the oppressed and the degraded, fc the Cāṇḍālas, for those suffering from horrible diseases, fc birds (like crows) and for the insects." (*MS*. III.92

According to this, one should place six oblations on the grounc In this way having distributed the portions of the food among all livin beings one should secure their contentment.

(5) THE ATITHI YAJÑA

Now we shall deal with the Atithi Yajña (Honour Sacrifice) whic is the fifth one. All joys reside there where the learned, who come to house-holder's house, (even) uninvited, are rightly respected an served.

---

(36) "शुनां च पतितानां च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकैः निर्वपेत् भुवि ॥ (*MS*. III.92)

See also *MS*. III.67 & 91. It is usually performed by throwing u into the air, near the house-door, portions of the daily meals befo partaking of it.

Those persons are called Atithis, who have completely mastered all sciences, do good to others, have their senses under restraint, are righteous, are true to words, are free from defects, e.g. deceit, and are daily moving from place to place.

There are numerous Mantras in the Vedas which (can be cited) as evidence here. But on account of economy of space we shall quote only two (of them) here :—

(37) "Let him, to whose house, the *Vrātya*, who possesses this knowledge, comes as a guest." (*AV.* XV.11.1)

(38) "Having stood up of his own accord to receive him, he should say, *Vrātya*, where didst thou pass the night ? *Vrātya*, here is water. Let them refresh thee. *Vrātya*, let it be as thou pleasest. *Vrātya*, as thy wish is so let it be. *Vrātya*, as thy desire is so be it." (*AV.* XV.11.2)

EXPLANATION

That Atithi deserves honour and service who possesses all qualities mentioned above, who is endowed with the most excellent virtues and whose arrivals and departures are not pre-fixed and who comes unexpectedly and leaves equally all of a sudden, according to his own sweet will. (*AV.* XV.11.1)

Whenever an Atithi may happen to come to the house of a householder, he should stand up with high affection to receive him. After greeting him he should offer the best (available) seat to him. After due reception and service he should ask him, "O the best of men ! where did you pass the (yesternight) ? O Revered Guest ! accept the water. As you delight and satisfy us and our friends, &c., with your truthful precepts

---

(37) "तद् यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत् ।" (*AV.* XV.11.1)

(38) "स्वयमेनमभ्युदेत्य ब्रूयात् व्रात्य क्वाऽवात्सीः, व्रात्योदकं व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथा-स्त्विति ॥" (*AV.* XV.11.2)

The Āpastambha Sūtras (II. 3.7.13-17) describe it also. *Vrātya* is a Śrotriya or religious student who has learnt the Vedas—a faithful fulfiller of his vow (*Vrata*).

we also (try to please) you (with our service). O learned man! as pleases you we shall abide by your desire. Please command us to bri the thing you may have liking for. We are determined, O Atithi! to ser you according to your desire and pleasure. May we render service to yo in a manner as it satisfies your desire so that we and you may serve eac other and enjoy mutual righteous association to live in lasting happine with the ever increasing knowledge.



THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS

Now we shall deal with the books which have been regarded as an independent authority since the beginning of creation upto this day or also those which bave been taken as depending for their authority on others, by the noble—learned people—free from partiality, attachments and aversions, possessing amiable conduct based on truth and righteousness and devoted to universal benefit. The books, which are the words of God, deserve to be accepted as possessing an inherent (self) authority of their own ; but tbe books, composed by human beings can have only the secondary autbority. The four Vedas, being the word of God, have an inherent (i.e. independent) authority ; because there can be no error or other shortcoming in the word of God, who is Omniscient, Omnipotent and the Home of all learning. Tbe Vedas should be taken as their own authority like the Sun and the lamp. As the Sun and the lamp, being illumined by their own light, also illumine other physical objects, similarly tbe Vedas, shining with their own light, make the other books of knowledge shine. The books, which stand in opposition to the Vedas, cannot be accepted as authoritative. But the Vedas do not miss their authoritative cbaracter even if they are contradictory to other books because they have self-authority and other books depend on tbem (the Vedas) for their authority.

The Vedas, divided into four Saṁhitās (i. e. collections) containing the Mantra-portion only, have self-authoritative character. But the Brāhmaṇas, being only the commentaries on the (original) Vedas, are authoritative only as far as they are in accordance with them. Similarly 1127 recensions or branches of the Vedas, being explanations of the Vedic conception, possess authority only insofar as they concord with them. The same can be stated about the six Aṅgas (i.e. the limbs or auxiliary sciences) of the Vedas, viz., Phonetics (or Ortboepy), Rituals, Grammar, Etymology, Prosody and Astronomy. The four Upavedas, viz., the Āyurveda (i.e. the science of life), i.e. the medical science, the Dhanurveda (i.e. the science of armaments and politics), the Gāndharvaveda (i.e. the science of music) and Arthaveda (i.e. mechanism, physics or economics) are in the same category. In the sphere of Āyurveda, tbe Caraka, the Suśruta, the

Nighaṇṭu* &c., are acceptable (as authority). The books on the Dhanurveda have mostly disappeared but they can be composed now as this science is based on the practical application of all the other sciences. There were a number of books on Dhanurveda, composed by authors, e.g. Aṅgiras. The Gāndharvaveda is based on the Sāma—Music ; thus the Sāmaveda is the (original) source (here). There are four treatises composed by Viśvakarmā, Tvaṣṭā, Devayajña and Maya on the Arthaveda.

The six Aṅgas of the Vedas contain the following authoritative works : Śikṣā composed by sages like Pāṇiṇi &c., on Phonetics; the Mānavakalpasūtra on Rituals; the Aṣṭādhyāyī, the Mahābhāṣya, the Uṇādipāṭha, the Gaṇapāṭha and the Prātipadika on Grammar; the Nirukta of Yāska Muni, along with the Nighaṇṭu on Etymology, which is the fourth limb of the Vedas; the Sūtras and Bhāṣya of Ācarya Piṅgala on Metrics; the works of Vasiṣṭha and other Ṛṣis on Geometry, Algebra, Arithmetic and Astronomy. These are the six Vedic limbs. There are also six Upāṅgas (i.e. sub-limbs). Of them, the first is the Pūrvamīmāṁsā Śāstra composed by the sage Jaimini, alongwith its commentary by the sage Vyāsa dealing with rituals and relevant duties of the performer. The second is the Vaiśeṣika Śāstra of Kaṇāda Muni, supplemented with the commentary of Gautama, entitled as Praśastapāda, dealing with (mainly) the substances and their qualities. The third is the Nyāya Śāstra of Gautama, together with the commentary of Vātsyāyana dealing with physics (*Padārthavidyā*). The fourth is the Yoga Śāstra of Patañjali, supported by the Vyāsabhāṣya, describing the science of worship and meditation. This Śāstra prescribes rules and means whereby one can realise and secure perceptional knowledge about all objects which otherwise was based on inference on account of learning and studying the three (above-mentioned) Śāstras, viz., Mīmāṁsā, Vaiśeṣika and Nyāya. The fifth is the Sāṁkhya Śāstra of Kapila Muni together with the commentary of Bhāguri Muni which enumerates all the elements and realities so that one may have a specific knowledge of them. The sixth is the Vedānta Śāstra of Vyāsa together with the gloss of Baudhāyana. Similarly ten Upaniṣads, viz., Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya and Bṛhadāraṇyaka are also to be accepted as sub-limbs (Upa-aṅgas).

---

* It refers to *Nighaṇṭu* of *Dhanvantari*, as indicated in Hindi version.

Thus the four Vedas, together with their recensions and glosses, the four Upa-vedas, the six Vedāṅgas together with six Upa-aṅgas of the Vedas constitute the twenty sciences which should be studied by all men and women.

It is definite that a man, by studying them thoroughly and thus acquiring a complete and real knowledge of all the mental and material sciences and of the action portion, becomes a scholar of very high learning. The Vedas were revealed by God. The Brāhmaṇas are their expositions and commentaries composed by the seers. They are to be regarded as authoritative only in so far as they are in concordance with the Vedas, (which are full of true and righteous knowledge) and are supported by logic and proofs. But none should accept the authority of other books, which have been composed by the incredible persons, lay down the practice of vice, contain partiality and contemptuous ideas, exhibit very poor knowledge, are contrary to the teaching of the Vedas and are bereft of the support of reason and evidence. We enumerate them here briefly :—

All the Tantra-works, e.g., the Rudrayāmala &c.; the Purāṇas, e.g., the Brahmavaivarta &c.; the interpolated verses of the Manusmṛti and all the other Smṛtis; the seemingly (i.e. false) grammatical treatises such as the Sārasvata, the Candrikā and the Kaumudī etc., the works, e.g., the Nirṇayasindhu, &c., which are in contradiction to the Mīmāṅsā Śāstra ; the seemingly works on the Nyāya Śāstra, beginning with the Tarka-saṅgraha and ending with the Jāgadīśī, which are opposed to the Vaiśeṣika and the Nyāya Śāstras; books contrary to the Yoga Śāstra, e.g., the Hathapradīpikā, &c.; books opposed to the Sāṅkhya Śāstra, e.g., the Sāṅkhyatattvakaumudī, &c.; books opposed to the Vedānta Śāstra, e.g., the Pañcadaśī, the Yogavāsiṣṭha &c.; all the works dealing with the auspicious movements, horoscopes and influence of the stars, e.g., the Muhūrtacintāmaṇi, &c., which are opposed to the Astronomy; all books opposed to the Śrauta Sūtras, e.g., the Trikaṇḍikā, Snāna Sūtra and Pariśiṣṭa, &c.; all the books which lay down that salvation can be acquired and sins annihilated by simply fasting in the month of Mārgaśīrṣa or on the 11th day of the each half of a lunar month, by taking bath in the (sacred) water (in the *Gaṅgā*) at Kāśī, by pilgrimage (to the so-called holy places), by beholding (the idols), by repeating the name (of a god), by taking bath and by worshipping the lifeless images ; all books prepared by hypocrites and sectarian people ; and all other books, preaching and advocating atheism.

All these books cannot be accepted as authoritative by the true observers because they are contrary to (the teachings of) the Vedas and other scriptures and they cannot stand the test of reason and evidence.

Q. "Should the very tiny amount of truth which can be traced in these (books of) predominantly falsehood, be rejected ?"

A. "Yes, like the poisoned food. As an investigator rejects the poisoned food after examination even if it is found nectarlike, so these works should be rejected forthwith ; because, if they are given currency, the true meaning of the Vedas cannot be widely propagated and the darkness of falsehood would prevail which would not permit the true knowledge to come into existence."

Now we shall show that the teachings of the Tantra works are pernicious (lit. 'false').

They maintain that the salvation can be secured only by adhering to Five Makāras (i.e. the Five *MS*—the five things the names of which begin with the letter '*MA*'). We state (an evidence) in the following verses here :—

(1) "*Madya* (i.e. wine), *Mānsa* (i.e. flesh), *Mīna* (i.e. fish), *Mudrā* (i.e. secret marks) and the *Maithuna* (i.e. copulation or fornication)—these Five Makāras, give salvation in all ages."

(2) "Let one drink, drink and drink again, till one (reels and) falls on the ground. Let one rise up and drink again. For such a one there is no re-birth."

(3) "Persons of all Varṇas (castes) assume "Twicebornhood" (i.e. *Dvijatva*) when they enter into Bhairavīcakra (i.e. the

---

(1) "मद्यं मांसं च मीनं च मुद्रा मैथुनमेव च ।
एते पञ्च मकाराः स्युः मोक्षदा हि युगे युगे ॥"

(2) "पीत्वा पीत्वा पुनः पीत्वा यावत् पतति भूतले ।
पुनरुत्थाय वै पीत्वा पुनर्जन्म न विद्यते ॥"

(3) "प्रवृत्ते भैरवीचक्रे सर्वे वर्णाः द्विजातयः ।
निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक् पृथक् ॥"

circle of Bhairavas and Bhairavīs). No sooner the Bhairavī-Cakra is finished, all Varṇas become distinct and separate."

(4) "Avoiding copulation with his mother, a man should cohabit with all women. Having inserted his organ into vulva, he should repeat the Mantra without sluggishness."

(5) "A man may not spare even his mother."

Such are the numerous teachings of the Tantras which propound the practices marked with stupidity, vice, perniciousness, worthy (lit. 'stated by') of the Anāryas, bereft of reason and authority, entirely contrary to the Vedic teachings, unholy (*Anārṣa*) and obscene. These (practices) should never be adopted by the righteous people. It is very easy and known (to every body) that the indulgence into wine-drinking, &c., spoils the intellect and consequently can never lead to salvation ; rather it leads to calamities (and ruinous consequences).

Similarly the so-called Purāṇas (i.e. the so-called Ancient Histories), e.g., the Brahma Vaivarta and others, which are really of very recent age, contain mythical legends and false tales. A few of them are put forward here by way of example on the analogy of the 'maxim of the cooking pot and the boiled rice.'**

(A) COITION OF BRAHMĀ WITH HIS DAUGHTER

There we come across a story that Brahmā, the Lord of creatures, assuming the corporeal form, seized his own daughter Sarasvati for copulation. This story is false because it is allegorical and figurative. For instance :—

---

(4) "मातृयोनिं परित्यज्य विहरेत् सर्वयोनिषु ।
लिंगं योन्यां तु संस्थाप्य जपेन्मन्त्रमतन्द्रित: ॥"

(5) "मातरमपि न त्यजेत् ॥"

** "स्थालीपुलाकन्याय"—The maxim of "the cooking pot and boiled rice." In a cooking pot all the grains being equally moistened by the heated water, when one grain is found to be well cooked, the same may be inferred with regard to the other grains. So the maxim is used when the condition of the whole class is inferred from that of a part.

(6) "Prajāpati verily ran after his daughter. According to some it is 'light or day'. The others say that it is 'Dawn'. He, assuming the 'form of the *Ṛṣya* (i.e. the white footed antelope) seized her in the form of Rohita (i.e. a deer)'. That semen which came out first became this very Āditya (i.e. the sun)." (*Aitareya*. III.33.34)

(7) "Prajāpati is verily the fair winged Garutmān (i.e. Garuḍa), i.e. the Sun." *SB*. X.2.7.4)

(8) "There 'the father impregnates his daughter' means "the cloud (impregnates) the earth." (*N*. IV.21)

(9) "*Dyau* is my father ; my begetter ; kinship (*Nabhi*) is here. This great earth is my kin and mother. Between the widespread world-halves, is the birth-place ; the father laid the daughter's germ within it." (*RV*. I.164.33)

---

(6) "प्रजापतिर्वै स्वां दुहितरमभ्यध्यायत् । दिवमित्यन्ये आहुरुषसमित्यन्ये । तामृश्यो भूत्वा रोहितां भूतामभ्यैत् । तस्य यद् रेतसः प्रथममुददीप्यत तदसावादित्योऽभवत् ॥"

(*Aitareya*. III.33,34)

(7) "प्रजापतिर्वै सुपर्णो गरुत्मान् एष सविता ॥" (*SB*. X.2.7.4)

(8) "तत्र पिता दुहितुर्गर्भं दधाति पर्जन्यः पृथिव्याः ॥" (*N*. IV.21)

(9) "द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वोः योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥" (*RV*. I.164.33)

(a) *Uttānayoḥ Camvoḥ* : 'Widespread world-halves'. But literally it means 'bowels or vessels into which the Soma is poured'. It is a figurative expression for 'heaven and earth'. The firmament or space between these two is, as the region of the rain, the womb of all beings.

The father is *Dyaus* and the daughter is Earth, whose fertility depends upon the germ of rain, laid in the firmament.

Sāyaṇa translates this phrase as "The two uplifted ladles. The uplifted ladles are heaven and earth and the womb of all beings between them is the firmament, the region of the rain."

(Contd.)

(10) "The sonless father, regulating (the contract), refers to his grandson (the son) of his daughter, and relying on the efficiency of the rite, honours (the son-in-law) with valuable gifts ; the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind."

(*RV*. III.31.1)

(Contd. from page 357)

Ṛṣi Dayānanda's explanation, which is based upon the above-cited authorities of Śatapatha and Nirukta, is quite original. The interested reader will find it more reasonable.

(10) "शासद् वह्निर्दुहितुर्नप्त्यं गात् विद्वाँ ऋतस्य दीधितिं सपर्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥" (*RV*. III.31.1)

Griffith translates this verse :—

"Wise, teaching, flowing the thought of Order, the sonless gained a grandson from his daughter.

Fain, as a Sire, to see his child prolific ; he sped to meet her with an eager spirit."

The following note from the same author deserves notice :—

"I am unable to give a satisfactory or even an intelligible version or explanation of the first two stanzas which appear to attribute, in a very obscene manner, to Agni and the Gods in heaven, the customs or the laws of succession to property among men. In the first stanza *Vahni* which usually means 'an oblation-bearer', 'a sacrificer', 'a priest', or 'one who is borne along as a God in a celestial car', is said by Sāyaṇa to mean sonless, the father of a daughter only, because he transfers his property through his married daughter into another family. The sonless father, according to Sāyaṇa, stipulates that his daughter's son, his grandson, shall be his son, a mode of affiliation recognised by law, and, by relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied."

This may be intelligible, but what it has to do with Agni or with the rest of the hymn is not clear. (page 347).

(Contd.)

EXPLANATION

Sun or solar sphere is called *Savita* (the begetter) and Prajāpati (i.e. the Lord of creatures). *Dyaus* (i.e. the light) and *Uṣas* (i.e. dawn) are like his daughters. It is a metaphorical statement. The one which is generated from the other is like the offspring of the latter which is like the father of the former. Such a father, i.e. the Sun, chases fast with his rays his daughter Dawn of a lightly reddish complexion (*Rohitām*, i.e. reddish or a female deer). Having captured her, he generates or begets upon her the Light (i.e. Day), i.e. the son of the *Āditya* (i.e. Sun). The Dawn is like the mother and the Sun is like the Father of this son (i.e. Light) because the Sun with his rays, which are like his semen, begets the Day, his son, upon her, the Dawn. On the horizon, during the night, five ghaṭikās earlier than the sunrise, there appears a reddish light. It is called the Dawn (*Uṣas*) which is caused by the Sun. Thus, by the union of the Father and the Daughter a son is born, i.e. the brightly shining Light (of the day), who is son of the Sun, as a son is born from a mother and a father. Similarly, the rain-cloud and the earth are like a father and a daughter to each other. The birth of the earth is from the waters, i.e from the clouds. Hence, the earth is the daughter of the rain-clouds

---

(Contd. from page 358)

Grassman takes *Vahni* to mean the upper fire-stick, and th daughter to mean the lower piece of wood.

I think the word *Vahni* is derived from the root *Vah* 't carry or convey'. Thus *Vahni* here stands for father of a daughte only, not of a son, because he conveys (*Vahati-Prāpayati*) away hi property, through his married daughter into another family. Thu Yāska says :—

"प्रशास्ति वोढा सन्तानकर्मणे दुहितुः पुत्रभावम् ।"

i.e. *Vahni* or *Voḍhā* i.e. the father of a daughter only stipulat (*Praśasti*) that his daughter's son, his grandson. In this way the daughte is regarded as son.

Yāska explains the word *Vidvān* as—

"विद्वान् प्रजननयज्ञस्य रेतसो वा ।"

The word *Ṛta* means a Yajña, i.e. a *Prajanana Yajñasya*.

This rain-cloud by sprinkling rain-water, i.e. the semen, as it were, upon her, makes the earth pregnant. This pregnancy brings forth the vegetables as their offspring. This also is a metaphor.

(*Aitareya.* III.33.34)

Here is (the following) evidence from the Vedas :—

Dyaus, i.e. light of the day, is my father—the protector and the generator of all transactions. Both have the mutual relation. This wide-spread earth is my mother, the giver of cordiality. The rain-cloud and the earth are like two armies arrayed against each other or like the awning (canopy) and the floor. Here, the rain-cloud, i.e. Father, pours down the mass of water (i.e. semen) upon the earth, i.e. his daughter, and makes her conceive. This is only a metaphorical allegory. (*RV.* I.164.33)

The same (metaphor) allegory is also stated in the (following) verse. Here the word *Vahni* means the Sun (i.e. the Father). His daughter is the above-mentioned (Dawn). Such a Father (i.e. the Sun) impregnates his daughter Dawn, by placing his semen, the (solar) rays in her and begets a son, the Day. (*RV.* III.31.1)

In spite of the fact, that this highly excellent metaphorical (allegory) was explained in the Nirukta and the Brāhmaṇas, the Brahma Vaivarta and the other (similar) works narrate this and the other tales otherwise on account of delusion. None should take them as credible.

(B) TALE OF INDRA AND AHALYĀ

Similarly there is a story that there was a real person by name Indra, the king of the gods. He committed adultery with the wife of Gotama. Gotama cursed him, "Thou shalt have one thousand female generative organs." He also cursed his wife Ahalyā, "Thou shalt become a rock of stone." She regained (her original form) and became free from the curse when she came into contact with the dust of Rama's feet.

Such fables are false, because in reality they are allegorical. This (allegory) is as follows :—

(11) "O Indra ! Come here. Gau (i.e. the light) overpowered

---

(11) "इन्द्रागच्छेति । गौरावस्कन्दिन्नहल्यायै जारेति । तद् यान्येवास्य चरणानि तैरेवैनामेतत् प्रमुमोदयिषति ॥" (*SB.* III.3.3.3.1.18)

(or outraged) Ahalyā like a Jāra (i.e. a paramour). Whatever are his feet (i.e. rays), he gratifies her with them."

(*SB*. III.3.3.3.1.18)

(12) "Semen is Soma (i.e. the moon)." (*SB*. III.3.5.1)

(13) "The night to the Sun. (Because the night) disappears when the sun rises." (*N*. XII.11)

(14) "The solar ray by name Suṣumṇas is called Gau and the moon is Gandharva (i.e. the bearer of the ray). It is a Nigama (i.e. a Vedic verse *YV*. XVIII.40). It is also called Gau." (*N*. II.6)

(15) "Like a paramour (Jāra) to a Bhaga or "a lover to the Bhaga." The Sun is here called a paramour, the remover of the night." (*N*. III.16)

(16) "He that illumines (the world) is verily Indra."

(*SB*. I.6.3.18)

EXPLANATION

Indra is the sun, which burns and illumines the terrestrial objects. The sun is called Indra because he is the source of securing glory and riches. He is the fornicator of Ahalyā (i.e. the night). She is the wife of Soma (i.e. the moon), who is also styled as Gotama, i.e. the swiftest mover. Gotama is the moon. Both, the moon and the night, stand to each other in the relation of husband and wife. The Night is Ahalyā because the day (*Aha*) is absorbed (*Līyate*) in her. This moon gratifies all creatures with his wife Ahalyā (night). Here, the sun (i.e. Indra) is called fornicator (Jāra) of Ahalyā (night), the wife of Gotama, the moon ; because he causes the night to wear away and lose her beauty. The word

---

(12) "रेतः सोमः ॥" (*SB*. III.3.5.1)

(13) "रात्रिरादित्यस्य । आदित्योदयेऽन्तर्धीयते ॥" (*N*. XII.11)

(14) "सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वः इत्यपि निगमो भवति । सोऽपि गौरुच्यते ॥"
(*N*. II.6)

(15) "जार आ भगम् । जार इव भगम् । आदित्योऽत्र जार उच्यते । रात्रेर्जरयिता ॥"
(*N*. II.16)

(16) "एष एवेन्द्रो य एष तपति ॥" (*SB*. I.6.3.18)

'Jāra' is derived from the √*Jṛṣ* 'to grow old'. Now the destroyer of the age of the night is Indra, the sun. This (version) only is believable.

Therefore, none should attach importance to the above-stated false story related in recent works, in face of this excellent and metaphorical allegory mentioned in the true scriptures for the purpose of providing precepts regarding a factual natural phenomenon (lit. 'a good science'). The same is the case with other similar stories.

(C) STORY OF INDRA AND VṚTRA

Similarly (there is another story that) there was really a person by name Indra, the king of gods. A war broke out between him and the demon Vṛtra, who was the son of Tvaṣṭā. The demon Vṛtra swallowed Indra. It created great panic among the gods. They approached Viṣṇu as their shelter. Viṣṇu suggested a way out. He told them, "Vṛtra would be annihilated with the sea-foam when I enter into it."

Such false stories, like a mad man's ravings, have been described in the so-called Purāṇas, ancient in name only but which are indeed very recent works. The good and the learned should never believe them (as they are stated) because they are allegorical. For instance :—

(17) "I proclaim the heroic deeds of Indra, the first that he performed, the Thunder-wielder. He slew the *Ahi* (i.e. cloud), then released the waters down (to the earth). He broke the channels of the mountain-torrents." (*RV*. I.32.1)

(18) "He clove *Ahi* (i.e. the cloud), lying on the mountains. Tvaṣṭā sharpened for him, his whizzing bolt : the flowing waters, rapidly glided downwards to ocean, like cows (hastening) to the calves." (*RV*. I 32.2)

---

(17) "इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री ।
"अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम् ॥" (*RV*. I.32.1)

(18) अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमवजग्मुरापः ॥"
(*RV*. I.32.3)

(Contd.)

EXPLANATION

I shall now proclaim the heroic deeds of Indra, the Sun or God, who is the thunderbolt-wielder, performed in days of yore. The

---

(Contd. from Page 362)

Ṛṣi Dayānanda on sound evidence believes that the Vedas do not contain historical references. Here I cite below a note from Prof. Wilson who clearly corroborates the statement of our author that this description is only an allegorical one :—

"In this and subsequent Sūktas, we have an ample elucidation of the original purport of the legend of Indra's slaying Vṛtra, converted by the Paurāṇika writers into literal contest between Indra and an Asura or the chief of the Asuras, from what in the Vedas is merely an allegorical narrative of the production of the rain Vṛtra, sometimes also named *Ahi*, is nothing more than the accumulation of vapour condensed or figuratively shut up in or obstructed by cloud. *Indra* with his thunderbolt, or atmospheric or electrical influence, divides the aggregated mass and vent is given to the rain, which then descends upon the earth and moistens the fields, or passes off in rivers.

The language of the Richas is not always sufficiently distinct and confounds metaphorical and literal representation, but it never approximates to that unqualified strain of personification, which, beginning apparently with the Mahābhārata (Vanaparva, ch. 100), became the subject of the Purāṇas." (p. 249)

These lines leave no doubt that the myth of Indra's dragon-fight refers to some powerful natural phenomenon. Heaven and earth tremble when Indra slays Vṛtra. He does not destroy the dragon *once* only but repeatedly and he releases waters many times. The old interpreters of the Vedas tell us that Indra is the thunder-storm. The vapours are *Ahi* (dragon) which enclose the waters.

(Contd.

(particle) '*Nu*' means 'Vitarka' (i.e. guess). '*Vajra*' means light (i.e. lightning), *Prāṇas* or valour. The Śatapatha (VII.4) states that :

(19) "Heroism is verily *Vajra*."

The possessor of *Vajra* is called *Vajrin*. He killed *Ahi* (i.e. cloud). Then he released the waters which spread on the earth. By those waters, he broke the (mountain) rivers (*Pra-vakṣaṇā*) by flooding them over. He caused the banks of the rivers to burst. Such rivers are said to be produced (thus) by the clouds. The water, struck by the bolt, glides down to the earth. It should be taken as (the dead) corpse of Vṛtra.

(*RV*. I.32.1)

Hence onward, concise interpretation of the verses will be given.

The Sun (Indra) annihilated *Ahi*, i.e. cloud. How did he ? Here it is said : He hurled upon *Ahi* or demon Vṛtra, i.e. cloud, the mighty *Vajra*, i.e. the bright lightning produced by his rays which were hidden under the cloud. With this lightning he broke into pieces the body of Vṛtra (i.e. in the form of rain-drops) which is thrown on the earth. This mass of water, fallen on the earth, is caused to ascend again into the sky in the form of atoms. These waters brightly flow down to the ocean as the cows run to their calves. The (rain) waters are the body of Vṛtra, the demon.

The deed, by which the Sun causes the waters, i.e. the body of Vṛtra, to fall on the earth, is praiseworthy. (*RV*. I.32.2)

(20) "Indra, with his great and destroying thunderbolt smote into

---

(Contd. from page 363)

Yāska says—

"तत्को वृत्रः ? मेघ इति नैरुक्ताः। त्वाष्ट्रो असुर इत्यैतिहासिकाः। अपां च ज्योतिषश्च मिश्रीभाव कर्मणो वृष्टिर्जायते। तदेतदुपमार्थेन युद्धवर्णा भवन्ति ॥"

(*N*. II.16)

(19) "वीर्यं वै वज्रम् ॥" (*SB*. VII.4)

(20) "अहन् वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक् पृथिव्याः ॥"

(*RV*. I.32.5)

(Contd.)

pieces, the mutilated *Vṛtra* : as the trunks of trees are felled by the axe, so lies *Ahi*, prostrate on the earth."

(*RV*. I.32.5)

(21) "Footless and handless, still he challenged Indra, who struck him with thunderbolt upon his mountainlike shoulder (or between the shoulders—Griffith); like one emasculated, who pretends to virility ; then *Vṛtra*, mutilated of many limbs, slept." (*RV*. I.32.7)

EXPLANATION

The word *Ahi* is included in the list of synonyms of cloud in the Nighaṇṭu (I. 10). In the Nirukta we find the following explanation :—

(22) "The word '*Indra Śatru*' means one (i.e. *Vṛtra*) whose slayer is *Indra* or whose annihilator is *Indra*." (*N*. II.16)

(23) "Then who is *Vṛtra* ? According to the etymologists

(Contd. from page 364)

We have here and in the following verse, both names *Ahi* and *Vṛtra*. They are both given as synonyms of *Megha*, a cloud, in the Nighaṇṭu. The former is derived from √*Han* 'to strike', with '*Ā*' prefixed, arbitrarily shortened to '*A*'; the latter, (lit. 'the encompasser or concealer) is from the √*Vṛ* 'to enclose', or from √*Vṛt* 'to be or to exist' or from √*Vṛdh* 'to increase'. A choice of etymologies indicates a vague use of the term. He is said to be *Vyansa*, having a part or metaphorically a limb. detached, thus confounding things with persons, as is still more violently done in the following verse, where he is said to have neither hands nor feet.

(21) "अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन् पुरुत्रा वृत्रो अशयद् व्यस्तः ॥"

(*RV*. I.32.7)

(22) "इन्द्रशत्रुः । इन्द्रोऽस्य शमयिता वा शातयिता वा । तस्मादिन्द्रशत्रुः ।"

(*N*. II.16)

(23) "तत्को वृत्रः ? मेघ इति नैरुक्ताः । त्वाष्ट्रोऽसुर इत्यैतिहासिकाः ।"

(*N*. II.16)

(*Nairuktas*) it is (rain)—cloud. According to the historians it is an *Asura,* the son of Tvaṣṭā." (*N.* II.16)

(24) "He slew Vṛtra and released waters (*RV.* I.32.1). The Vṛtra is from √*Vṛ* 'to enclose' or from √*Vṛt* 'to be' or from √*Vṛdh* 'to increase'. Vṛtra is so called as it encloses (the waters), or as it conceals (solar light), or as it grows in size." (*N.* II.17)

EXPLANATION

Indra, the sun, with his very sharp and great thunderbolt, i.e. electrical rays smote the shoulders of the mighty (*Vṛtra Tara*) *Vṛtra,* the rain-cloud, and killed him. (*RV.* II.32.5)

As a man, whose limbs are cut into pieces with a sword, falls on the ground, so *Ahi*, the rain-cloud, with his shoulders, hands and feet cut off by Indra, the sun, with his *Vajra* (electrical rays) falls down to the ground and lies prostrate there. (*RV.* II.32.7)

According to the aphorism of Pāṇini "the past tense denoted by '*Luṅ*', '*Laṅ*' and '*Liṭ*' indicates optionally all tenses "in the Vedas.** (*P.* III.4.6)

Here '*Laṅ*' (past tense) expresses present-indefinite tense. Thus '*Aśayat*' (i.e. slept) means here '*sleeps*' only.

According to the Nighaṇṭu (cited above) *Vṛtra* means rain-cloud. One, whose destroyer is Indra, is *Vṛtra.* Indra, the sun, is his destroyer. Tvaṣṭā is the sun. His offspring is the *Asura*—the rain-cloud. Because, after the juices and waters are transformed into atomic particles and carried up into the sky, they again unite and assume the form of a cloud. It is called *Asura.* The sun, again, breaks them into drops and throws them down on the earth (in the form of rain). This water penetrates into the earth or causes the rivers to flow. It goes to the ocean and

---

(24) "वृत्रं जघन्वान् अप ववार तत् । वृत्रो वृणोतेर्वा वर्त्ततेर्वा वर्धतेर्वा । यदवृणोत् तद् वृत्रस्य वृत्रत्वमिति विज्ञायते । यदवर्त्तत तद् वृत्रस्य वृत्रत्वमिति विज्ञायते । यद् अवर्धत तद् वृत्रस्य वृत्रत्वमिति विज्ञायते ॥" (*N.* II.17)

** "छन्दसि लुङ् लङ् लिटः ॥" (*P.* III.4.6)

accumulates there. It again climbs up the sky. This water is *Vṛtra*, whom Indra, the sun, again strikes down.

The rain-cloud is called *Vṛtra* because it is acceptable (derived) from √*Vṛ* 'to select' by men or because it covers the light of the sun (from √*Vṛt* 'to conceal') or because it grows in size (from √*Vṛdh* 'to grow in size').

(25) "The waters bear off the nameless body of *Vṛtra*, rolled in the midst of never ceasing, never resting currents. The foe of Indra has slept along a long darkness." (*RV*. I.32 10)

(26) "Neither the lightning, nor the thunder (discharged by *Vṛtra*), nor the hailstorm which he spread, nor the thunder-bolt, harmed Indra, when he and *Ahi* strove in battle, *Maghavat* gained victory for ever." (*RV*. I.32.13)

EXPLANATION

There are numerous such verses in the Vedas on this topic. (The following pieces of evidence also support our view) :—

---

(25) "अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं विचरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥"
(*RV*. I.32.10)

(a) *Atiṣṭhantīnām* : Never stopping. A + √*Stha* 'to stay'.

(b) *Aniveśanānām* : Yāska says—*Asthāvarāṇām* (*N*. II.16), i.e. never resting or ever flowing.

(c) *Kāṣṭha* : Waters, cf. *N*. II.16.

(d) *Niṇyam* : Nir-nāmam, i.e. nameless (Yāska).

(26) "नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च ।
इन्द्रश्च यद् युयुधाते अहिश्चोतापरीभ्यो मघवा विजिग्ये ॥"
(*RV*. I.32.13)

(a) *Maghavā* : Bounteous. *Magha* is the synonym of wealth (Yāska), i.e., possessor of riches. Lord of wealth. By releasing rain-waters *Indra* causes rich harvest.

(27) "This verily is *Vrtra*, because he (*Vṛtra*) sleeps, enveloping the whole world or because the heaven and the earth remain in him. As he covers the whole world and sleeps, he is called *Vṛtra*. Indra killed him. His dead body emitted bad smell all around. In the form of waters he (fell and) spread every where. He went to ocean. These waters (there) in the ocean became dreadful. These waters ascended up and up (and became clouds again). From these (rain-waters) were produced the *Kuśa* grass. These (terrestrial) waters are impure. The stench produced by (the dead corpse of) *Vṛtra* remained mixed in the waters. That unholy (stench or impurity due to the contact with *Vṛtra's* dead body) element from the water was removed by these two *Pavitras* (made of Kuśa grass). He (the priest) sprinkles with these *Pavitras* sacrificial (holy) waters and the waters are purified by these two *Pavitras*."

(*SB*. I.1.3.4.5)

(28) "According to the etymologists there are only three Devatās. Fire is terrestrial, wind or Indra of intermediary space, and the sun is of the bright firmament." (*N*. VII.5)

EXPLANATION

The watery body of *Vṛtra,* (i.e. rain-cloud) bears off the deep darkness. Hence, *Vṛtra*, when killed by Indra, sleeps on the earth.

(*RV*. I.32.10)

Vṛtra, with his illusive form hurled upon Indra (the sun) his lightning and thunderbolt, which could not hold Indra in check. *Ahi*, the rain-cloud and Indra, the sun, strove in battle against each other.

---

(27) "वृत्रो ह वा इदꣳ सर्वं वृत्वा शिश्ये । यदिदमन्तरेण द्यावापृथिवी । स यदिदꣳ सर्वं वृत्वा शिश्ये तस्माद् वृत्रो नाम ॥ ४ ॥ तमिन्द्रो जघान । स हतः पूतिः सर्वत एवाऽपोऽभिः प्रसुस्राव । सर्वत इव ह्ययꣳ समुद्रस्तस्माद् हैका आपो बीभत्सां चक्रिरे । ता उपर्युपरि अतिपुप्लुविरेऽत इमे दर्भास्ता हैता अनापूयिता आपो अस्ति वा इतरासु सꣳसृष्टमिव, यदेना वृत्रः पूतिरभि प्रास्रवत् । तदेवासामेताभ्यां पवित्राभ्यामपहन्त्यथ मेध्याभिरेवाद्भिः प्रोक्षति ॥ तस्मात् वा एताभ्यामुत्पुनाति ॥" (*SB*. I.1.3.4.5)

(28) "तिस्र एव देवता इति नैरुक्ताः । अग्निः पृथिवीस्थानः वायुर्वा इन्द्रो वान्तरिक्ष-स्थानः । सूर्यो द्युस्थानः ॥" (*N*. VII.5)

When *Vṛtra* advances, he cuts off the light of the sun. When the sun's scorching forces prevail, the sun puts off the *Vṛtra*, the rain-cloud. Ultimately, *Maghvat* (i.e. the sun) defeats *Vṛtra*. Only Indra triumphs and not *Vṛtra*. (*RV*. I.32.13)

This *Vṛtra* covers the whole world and sleeps over it. Therefore he is *Vṛtra*, the enveloper. Indra, the sun, annihilated him (the rain cloud). Being annihilated he collapsed to the ground, then coming into contact with vegetation, emitted a stench. He ascended again and spread all around. He fell down in the form of (torrent) rain. This dead *Vṛtra* reaches ocean and becomes dreadful there. Hence, the waters in ocean are fear-inspiring. In this way, the waters of ocean, rivers and lands, through the sun, rise up into the sky again and again and fall as rain. From these waters are produced all vegetables, e.g. (Kuśa grass).

(*SB*. I.1.3.4,5)

The air and Indra (the sun) are of intermediary region and the sun belongs to the celestial region, i.e., resides in light. (*N*. VII.5)

In spite of the fact that there are most excellent allegorical stories in the true Scriptures, the so called ancient books, the Purāṇas, which are of very recent origin, narrate false stories; good men should not attach importance to them.

(D) STORY OF DEVA-ASURA WAR

In the same manner, there are various imaginary stories of the wars between the Devas and the Asuras, which are in the perverted form altogether in the recent books. These should not be accepted as true by the technical (lit. wise) or laymen, because they are also figurative and allegorical. For instance :—

(29) "Devas and Asuras were busy in battles." (*SB*. XIII.9.1)

(30) "O Devas ! may we vanquish the Asuras." (*RV*. X.54.4) Asuras are so called because they are not properly busy in their duties (*A+Su+Ratāḥ—Sthāneṣu* : posts, i.e., duties) or they are demoted (or lit.—thrown down) by the Devas. (From the

---

(29) "देवासुराः संयत्ता आसन् ॥" (*SB*. XIII.3.9.1)

(30) "असुरानभिभवेम देवाः ।" असुरा असुरता स्थानेष्वस्ताः स्थानेभ्य इति वापि वासुरिति प्राणनामास्तः शरीरे भवति, तेन तद्वन्तः । सोदेवानसृजत तत्सुराणां सुरत्वम् । असोरसुरानसृजत तदसुराणामसुरत्वमिति विज्ञायते ॥" (*N*. III.8)

root *As* 'to throw'); or the word *Asu* is a synonym of *Prāṇa* (i.e. breath) because the Prāṇa, as if it were, appears to be thrown into the body. The possessors of the Prāṇa are Asuras (i.e. *Asu Ra*). It is known from (the Brāhmaṇas) that (*Prajāpati*) created Suras (i.e. gods) from His *Su* (i.e. Self). This is the characteristic of the Suras. The Asuras were created from *Asu* (i.e. His breath). This is the characteristic of the *Asuras*." (*N.* III.8)

(31) "The great and absolute wisdom is the nature of the Devas." (*RV*.III.55.19 and *AV*.XVIII.1.5). The word Asura means a person endowed with intelligence or having *Asu* (i.e. Prāṇa, i.e., breath) or else the word *Asu* may be taken as a synonym of *Prajñā* (i.e. intelligence). It wards off the misery (i.e. from the root *As* 'to throw') or in it, all objects are shrined. The word '*Asuratva*' is (changed into) *Suratva* by eliding '*A*'." (*N.* X.34)

(32) "He (i.e. Prajāpati), desirous of progeny, took pains and moved about. He set procreation in his Self. By his mouth, he created Devas. These 'Devas' were created in the bright firmament (or in light). The characteristic of Devas is that

---

(31) "देवानाममसुरत्वमेकत्वं।" प्रज्ञावत्त्वं वा । अनवत्त्वं वा । अपि वासुरिति प्रज्ञानाम । अस्यत्यनर्थान् । अस्ताश्चास्यामर्थाः । असुरत्वमादिलुप्तम् ॥" (*N.* X.34)

(32) "सोऽर्चत्-श्राम्यन् चचार प्रजाकामः । स आत्मन्येव प्रजातिमधत्त । स आस्येनैव देवानसृजत । ते देवा दिवमभिपद्यासृज्यन्त । तद् देवानां देवत्वम् । यद् दिवमभिपद्यासृज्यन्त । तस्मै ससृजनाय दिवेवासः । तदेव देवानां देवत्वम् ॥ यदस्मै ससृजनाय दिवेवास ॥ अथ योऽमवाङ् प्राणः तेनासुरानसृजत । त इमामेव पृथिवीमभिपद्यासृज्यन्त । तस्मै ससृजानाय तम इवास । सोऽवेत् । पाप्मानं वासृक्षि, यस्मै मे ससृजानाय तम एवाभूत् । इति । तान् तत एव पाप्मना विध्यते । ते तत एव पराभवंस्तस्मादाहुः नैतदस्ति यद्दैवासुरं यदिदमन्वाख्याने त्वदुद्यत इतिहासे त्वत्ततो ह्येव तान् प्रजापतिः पाप्मना विध्यते, ते तत एव पराभवन्निति । तस्मादेतत् ऋषिणाभ्युक्तम्—"न त्वं युयुत्से कतमच्चनाहर्न तेऽमित्रो मघवन् कश्चनास्ति । मायेत्सा ते यानि युद्धान्याहुः, नाद्य शत्रुं न पुरा युयुत्से ॥ इति ॥ स यदस्मै देवान् ससृजानाय दिवे वासः तदहरकुरुत । अथ यदस्मा असुरान् ससृजानाय तम इवास ताँरात्रिमकुरुत । तेऽहो रात्रे । स ऐक्षत प्रजापतिः ॥" (*SB.* XI.1.6.7,8,9,10,11,12)

they were created in luminous region. He had to reside in upper region for procreation of gods. This is the very characteristic of the Devas that they came into existence in bright regions. Moreover, there is a mute Prāṇa. By that Asuras were created. They were created on this very earth. When he was busy in creation, darkness enveloped him. He found that only the sin has been brought into existence as darkness prevailed when he was busy in creation. He (Prajāpati) tortured them (*Asuras*) on account of their sins. For this reason, they were defeated. Hence the war between Devas and Asuras is nothing. The purport of the legend is that those who commit sins are afflicted and defeated. Therefore, the Seer says, "Never was there any day, when you did wage war. You have no enemy O Maghavat ! All these war-descriptions are only allegorical. There is no enemy today or in the yore against whom you did (actually) fight."

And as he resided in bright regions when he created the Devas ; hence (for them) he created the day and as darkness prevailed when he created the *Asuras* ; hence this night came into existence. Such are the day and night. Thus observed Prajāpati." (*SB*. XI.1.6.7,8,9,10,11,12)

(33) "All Devas and all Asuras—both are sons of Prajāpati ; hence they inherited whatever is of Prajāpati—the Father." (*SB*. I.7.5.22)

(34) "Both are offsprings of Prajāpati—the Devas as well as the Asuras. Among them Devas are youngers and Asuras are elders. Whatever he (the man) utters unworthy of him is a sin." (*SB*. XIV.3.4.1.4)

(35) "Energy is Devas (and) illusive fraud is Asuras." (*SB*. X.5.6.20)

(36) "Vital forces (or breath) are Devas." (*SB*. VI.2.3.15)

---

(33) "देवाश्च वा असुराश्च । उभये प्राजापत्याः प्रजापतेः पितुः दायमुपेयुः ॥" (*SB*. I.7.5.22)

(34) "द्वया ह प्राजापत्याः । देवाश्चासुराश्च । ततः कानीयसा एव देवाः, ज्यायसा असुराः । यदेवेदमप्रतिरूपं वदति स एव पाप्मा ॥" (*SB*. XIV.3.4.1.4)

(35) "ऊर्गिति देवा मायेत्यसुराः ॥" (*SB*. X.5.6.20)

(36) "प्राणा देवाः ॥" (*SB*. VI.2.3.15)

(37) "Prāṇa (i.e. vital breath) is *Asu* ; illusion is caused by it."
(*SB*. VI.6.4.6)

EXPLANATION

The Devas and the Asuras waged war against each other.
(*SB*. XIII.3.9.1)

Now who are the Devas and the Asuras ? Here our reply is, "The learned are the Devas (*SB*. III.7.6.10.)*". Verily the learned are the Devas and the ignorant are the Asuras. Devas shine with their knowledge (from the root *Div* 'to shine'). The ignorant are enveloped in the darkness of ignorance. Naturally there is a war between them always. This is the war between the Devas and the Asuras.

According to the following citation from the Śatapatha, those who speak truth, believe in truth and act on truth are the Devas. Those who indulge in falsehood, believe in it and act on falsehood are the Asuras (or men) :—

(38) "There are only two ways and not the third. Truth and falsehood. Truth is (the lot) of the Devas and the falsehood, of the men." "From falsehood, I go to truth" means that I assume the character of the Devas and cast off the human one. He should always speak the truth. Devas adhere to vow which is truth. Hence, there is glory and name for thee. He who knows thus speaks the truth. The Devas are the mind of men."
(*SB*. I.1.1.4, 5, 7)

The mutual conflict between these two (i e. the truth-loving people and the men addicted to falsehood) is nothing less than a war. The mind of man is the Deva and the Prāṇas are the Asuras. There is a conflict between these two also. Mind, with a force of spiritual knowledge, subdues the Prāṇas while the Prāṇas with their power keep the mind in check. It is a war between these two.

---

(37) "प्राणो वाऽसुः तस्यैषा माया ॥" (*SB*. VI.6.4.6)

* Cited above. "विद्वाꣳसो हि देवाः ॥" (*SB*. III 7.6.10)

(38) "द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च । सत्यं देवा अनृतं मनुष्याः । "इदमहमनृतात् सत्यमुपैमि" इति तन्मनुष्येभ्यो देवानुपैति । स वै सत्यमेव वदेत् । एतद्ध वै देवा व्रतं चरन्ति यत्सत्यं तस्मात्ते यशो यशो ह भवति । य एवं विद्वान् सत्यं वदति । मनो ह वै देवा मनुष्यस्य ॥"
(*SB*. I.1.1.4,5,7)

God created the Devas, i.e. five organs of senses and mind as the sixth, out of *Su*, i.e. the light. Hence, they are illuminating. He created the Asura, i.e. five organs of actions and the vital airs (Prāṇas) out of '*A-su*', i.e. darkness, which means the terrestrial substance. These also are warring against each other because there is a struggle between light and darkness. (*SB*. I.1.1.4, 5, 7)

Desirous of procreation God *Prajāpati* created from the cause, through His principal attributes and actions, the atoms of fire, the luminous regions, i.e., the sun and others. These bright regions are the Devas (i.e. the shining ones). Because of their brilliance created by God, all worldly transactions were made possible which need light. This is characteristic of the Devas as they rejoice and move in light. After this, God created the *Prāṇa+Vāyu* (i.e. vital airs) and the spacious globes, the earth &c., which are (comparatively) later. He created these *Asuras* which possessed no light. These (*Asuras*) pertaining to the earth produced vegetables, medicines &c. All these are effects and devoid of light. There is a (practical) war between these bright and opaque substances. This also is a war between the Devas and the Asuras.

Similarly the righteous person is Deva and the vicious one is Asura. There is a daily struggle going on between these two also on account of their contrary habits. This again is a war between the Devas and the Asuras.

In the same manner, the day is a Deva and the night an Asura. Their conflict also is like a (regular) war.

Both the Devas and the Asuras are the offsprings of God as stated above. Hence, they are entitled to God's things. (*SB*. XI.1.6.7-12)

Between the two (i.e. the Devas and the Asuras), the Asuras, i.e., the Prāṇas &c., are elder because the air is the earlier creation than the light and the Prāṇas are a form of air. Similarly all men are born ignorant and attain knowledge afterwards, and because fire was created from air and the organs of sense were produced from Prakṛti. Therefore, the Asuras are elder and the Devas are younger. In one case, the Devas, the sun &c., are younger. All these are like the offsprings of Prajāpati because all of them were created by Him.

There is a war between them also. Those persons who care only for their own selfish interest are busy in pampering their own bodies, and are crafty and hyppocrites, are the Asuras ; and those who always look towards others' benefits, assuage the pains of others, are free from guile and are

righteous, should be deemed as Devas. There is a regular war, as if it were, between these two also.

The war between the Devas and the Asuras is of these and similar kinds.

As the excellently beautiful allegory based on Metaphor is depicted in the true scriptures for the purpose of imparting (scientific) knowledge, the wise should never attach importance to the false narratives given in the Purāṇas (the so called ancient mythological works) which are erroneously so called and in other recent works, e.g., the Tantras.

These (Paurāṇic) fables are not true.

(E) STORY OF KAŚYAPA

Similarly, the stories of Kaśyapa, and places of pilgrimage like Gayā &c., narrated in the Brahmavaivarta and other works, are opposed to the Vedas and other true scriptures. For instance, there was a Seer (*Ṛṣi*) by name Kaśyapa, the son of Marīci. Prajāpati by name *Dakṣa* gave away his thirteen daughters to him in marriage, according to the law. He begot the *Daityas* on *Diti*, the Ādityas (the sun & other gods) on *Aditi*, the Dānavas (giants) on *Danu*, the serpents on *Kadrū*, the birds on *Vinatā* and the monkeys, bears, trees, grass &c. on others. All such tales are mythical and false, full of darkness, opposed to reason, evidence and knowledge and are impossible. The following evidence supports it :—

(39) "His name (epithet) is *Kūrma*. The Lord of Creatures (Prajāpati) created all living beings. The creator means doer. As He (God) is doer, He is called *Kūrma* (from the root *Kṛ* 'to do'). Kaśyapa verily is *Kūrma*. Therefore it is said that all creatures are Kāśyapīs, i.e., generated by Kaśyapa (God)." (*SB*. VII.5.1.5)

EXPLANATION

God creates this whole universe. Hence He is called *Kūrma*. According to (the statement) that 'Kaśyapa is verily Kūrma' (cited above), Kaśyapa is an epithet of God. He alone has produced all living beings. Hence, all creatures are called 'Kāśyapīs' (i.e. offsprings of Kaśyapa). God is so called because (etymologically) Kaśyapa is one who sees. Being

---

(39) "स यत् कूर्मो नाम । प्रजापतिः प्रजाः असृजत । यदसृजत । तद् यदकरोत् तस्मात् कूर्मः । कश्यपो वै कूर्मः, तस्मादाहुः सर्वाः प्रजाः काश्यप्यः । इति ॥" (*SB*. VII,5.1.5)

Omniscient He knows perfectly (the minutest substance of) the whole universe without an error. Hence, He is called *Paśyaka*, the Seer. By the interchange of the first and the last letters (i.e. *Pa* and *Ka*) *Paśyāka* assumes the form of *Kaśyapa* as *Hinsa* becomes *Sinha* and *Kratu* becomes *Tarku*. This is in accordance with the authority of the Mahābhāṣya on (the aphorisms of) *Hayavarat̤*. Hence, it has been concluded that all creatures are progeny of Kaśyapa (God).

(F) GAYĀDI TĪRTHA STORY

(40) "Prāṇa verily is strength. It is based on Prāṇa. Therefore, they say that the strength becomes brighter with truth. Dressed in this manner (i.e. enveloped in vital strength of truth) Gāyatrī becomes established in Self. Such she (i. e. Gāyatrī) reaches home (*Gayān*). Prāṇas are verily (her) home (*Gaya*). Thus Gāyatrī attains Prāṇas. As Gāyatrī attains Gaya (i.e. homej), she is called Gāyatrī (i.e. Gayātri)." (*SB*. XIV.8.1.6.7)

(41) "The *Atirātra*, being a part of the *Prāyaṇīya* Sacrifice is a *Tīrtha*. By *Tīrtha* (i.e. holy water) bath is taken. The *Atirātra* in the *Udayanīya* is verily a *Tīrtha*. Because a *Tīrtha* is a means of bath." (*SB*. XII.2.5.1.5)

(42) "Gaya is the synonym of *Apatya* (i.e. offspring)." (*N*. III.4)

(43) "Harmlessness to all beings (is a Dharma) leaving aside the *Tīrthas* (i.e. true scriptures)." (*CHU*. VIII.15)

(44) "The (suffix) '*Ya*' is added to the word '*Samān-Tīrtha*' (in the locative sense) in the sense of residing." (*P*. IV.4.107)

(Here the word '*Tīrtha*' means teacher).

---

(40) "प्राणो वै बलम् । तत्प्राणो प्रतिष्ठितम् । तस्मादाहुर्बलꣳसत्याद्दोजीय: । इत्येवं वेषा गायत्री अध्यात्मं प्रतिष्ठिता । साहैषा गयाꣳस्तत्रे । प्राणा वै गयास्तत् प्राणांस्तत्रे । तद् यद् गयाꣳस्तत्रे तस्मात् गायत्री नाम ।।" (*SB*. XIV.8.1.6.7)

(41) "तीर्थमेव प्रायणीयोऽतिरात्र: । तीर्थेन हि प्रस्नान्ति । तीर्थमेव उदयनीयोऽतिरात्र: । तीर्थेन हि उत्स्नान्ति ।।" (*SB*. XII.2.5.1.5)

(42) See Nighaṇṭu (III.4) गय इति अपत्यनामसु पठितम् । (*N*. II.2)

(43) "अहिꣳसन् सर्वभूतानि अन्यत्र तीर्थेभ्य: ।।" (*CHU*. VIII.15)

(44) "समानतीर्थे वासी ।।" (*P*. IV.4.107)

The example is *Satīrthya* (i.e. person residing with the one and the same teacher for their studies), i.e., a religious student (Brahmacārin).

(45) "There are three (categories of) the graduates (*Snātakas*) : *Vidyā-Snātaka*, *Vrata-Snātaka* and *Vidyā-Vrata-Snātaka*. He who completes the learning without finalising the vow (of celibacy) and returns (home) is called *Vidyā-Snātaka*."
(*P*. II.5.32,33,34)

(46) "Homage to *Tīrthya* (i.e. the most sacred) God."
(*YV*. XVI.42)

(47) "Those, with arrows in their hand, and armed with swords, frequent the *Tīrthas*", (*YV*. XVI.61)

---

(45) "त्रय: स्नातका भवन्ति। विद्यास्नातको व्रतस्नातको विद्याव्रतस्नातकश्चेति।
यो विद्यां समाप्य व्रतमसमाप्य समावर्त्तते स विद्यास्नातक: ॥"
(*P*. II.5.32,33,34)

(46) "नमस्तीर्थ्याय।" (*YV*. XV.I42)

(47) "ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिण:।" (*YV*. XVI.61)

Our author has taken special pains to elucidate the meaning of the word *Tīrtha* by numerous quotations. *Ford* is not the only meaning of this word. The following are the meanings of this word according to citations above :—

(1) *Atirātra* Sacrifice (2) The sacred books (3) A teacher or a university (4) The Prāṇas (5) the Vedas (6) Knowledge or learning.

For the interested readers we give below other meanings of this very popular word *Tīrtha* :—

(a) *Tṛ+Thak* (*U*. II.7) i.e. a passage, road, way, ford.

(b) A descent into a river; the stairs of a landing place (a Ghāṭa in Hindi). Cf. : "कृततीर्थ: पयसामिवाशय:।" (*KI*. 2.3)
Here *Tīrtha* means a remedy or means also. Cf. :
"तीर्थं सर्वविद्यावताराणाम्।" (*KA*. 44)

(c) A holy place, a place of pilgrimage, a shrine. Cf. :
"शुचिमनो यद्यस्ति तीर्थेन किम्।" (*BHS*, II. 55)

(d) A channel, medium, means, (*Mal*)

(Contd.)

EXPLANATION

Now we shall throw some light (on the topic) that funeral oblations should be offered at Gayā. It is (very well) known that Prāṇa verily is a strength or power. It is the abode of knowledge of Self. God also dwells there (in Prāṇa) because Prāṇa is an epithet of God. The Gāyatrī is also based on Brahmavidyā (i.e. knowledge of the Supreme Self) and also the knowledge of the Self. This Gāyatrī is called Gayā. Gayā is the synonym of the Prāṇas, as it is stated that Prāṇas are verily Gayā. That 'one should perform *Śrāddha* at Gayā' means that men should strive to realise God through the Prāṇas restraining them by means of meditation, with unflinching faith in God. Gāyatrī is so called as it protects the Prāṇas (from ruin).

(Contd. from page 376)

(e) A place of water.

(f) Remedy, expedient.

(g) A sacred or holy personage, an object of veneration, a fit recipient. Cf. :

क्व पुनस्तादृशस्य तीर्थस्य साधोः सम्भवः । (*URC*)

(h) A sacred preceptor, a teacher. Cf. :

मया तीर्थात् अभिनयविद्या शिक्षिता । (*MAL*)

(i) A source, origin.

(j) A sacrifice.

(k) A minister.

(l) Advice, instruction.

(m) A right place or moment.

(n) A school of philosophy.

(o) Menstrual courses of a woman.

(p) A Brāhmaṇa.

(q) (In liturgical language) The path to the Altar between the *Cātvāl* and *Utkara*.

(r) Fire.

(s) Ascertainment of a disease.

(t) A science.

(u) An auxiliary, a help, a person or official connected with the king and being in close attendance with him (the number being 15 on one side and 18 on enemy's side. See PT.).

(v) An honorary affix added to the names of saints &c.

Similarly, the word 'Gayā' stands for a house, an offspring or for all people. Here all men should have a faith in them. Domestic duties should be performed with (perfect) faith. All men should have faith in them. Domestic duties are also essentially to be performed with devotion. Rendering faithful service to the father, the mother, the preceptor, the undated guests and other personages of veneration is also a Gayā Śrāddha. It is also obligatory to faithfully provide education to one's own children and to benefit all other creatures. It is certain that by having faithfully performed these duties and by the acquisition of knowledge one can achieve the Viṣṇu-pada (i. e. a station in the Omnipresent God) which is the other name of Emancipation or Salvation. Not understanding the significance of these two words (i.e. Viṣṇu and Gayā) and through mistake, some selfish people have caused the human foot-prints engraved on a rock in the country of Magadha (Bihar) and have assigned it the name of Viṣṇu-pada (i.e. Viṣṇu's feet) and the place was given the name of Gayā. Such persons did it (to satisfy) their gourmandism. It is all futile; because Viṣṇu-pada is the name of Salvation (*Mokṣa*) and the word Gayā means—Prāṇa, home, and all living beings. Here, they are confused and deluded. The following evidence (supports) it :—

(48) "Viṣṇu traversed this (whole universe) : thrice he planted His foot and the whole was collected in the dust of His foot-step." (*YV*. V.15)

---

(48) "इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । समूढस्य पांसुरे ॥" (*YV*. V.15)

Also found in *RV*. I.22.17.

According to some, the phrase "thrice he planted his foot" (त्रेधानिदधेपदम्) is like an illusion to the fourth Avatāra of Vāmana. But it is a mistake. No mention is made of a king Bali or the Dwarf. These must have been subsequent grafts upon the original tradition of Visṇu's three paces.

Commentators are not unanimous upon the meaning of the sentence, "thrice he planted his foot". According to Śākapūṇi, it was on earth, in the firmament, in heaven ; according to Aurṇanābha on *Samārohaṇa* (i.e. the eastern mountain), on Visṇu-pada (i.e. the meridian sky) and Gayā-Śiras (i.e. the western mountain) ; thus identifying Viṣṇu with the Sun and his three paces with the rise, culmination, and setting of that luminary. The Scholiast referring it (in Yajurveda) explains them to imply the presence of Viṣṇu, i.e.

(Contd.)

(49) "Whatever is there, Viṣṇu (the sun) traverses it. 'Thrice he planted his foot', i. e. at three places. According to Śākapūṇi—on earth, in the medirian sky and in the heaven; and according to Aurṇanābha—at the eastern mountain, in the atmospherical space and at the western mountain. 'The whole collected in the dust of his footstep' is not seen or the particle '*Na*' may mean a simile. The whole is not visible, as if it were, covered under the dust. The dust is called *Pānsu* because it is generated by feet or being struck by feet they sleep or they are to be grinded by feet." (*N*. XIII.19)

Not properly understanding the significance of this (citation) they erroneously propagated this story. For instance, Viṣṇu means All-pervading Supreme Lord; who is the Creator of this whole universe. He is also called *Pūṣā*. Here the author of the Nirukta says :—

(50) "Viṣṇu is so called as He penetrates all things. The word Viṣṇu is from the root *Viṣ* 'to enter', i.e. he pervades (all this). The following verse is addressed to him." (*N*. XII.17)

EXPLANATION

The whole world that exists has been created by Viṣṇu (i.e. God) who is all-pervading (from the root *Viṣ* 'to pervade'). God being formless pervades this all. This verse refers to this theme. He traversed this threefold universe. The verb *Vicakrame* is from the root *Kram* 'to step forward'.

(Contd. from page 378)

All-pervading God in the three regions of earth, air and heaven, in the forms of *Agni*, *Vāyu* and *Sūrya* (fire, wind and the sun) respectively.

There can be no doubt that the expression was originally allegorical and that it served as the ground-work of the Paurāṇika fiction of the *Vāmana* or the *Dwarf* Incarnation. But Vedic God is *Akāya*, i.e., formless and never assumes incarnate body.

(49) "यदिदं किञ्च तद्विक्रमते विष्णुः। त्रेधा निधत्ते पदम्। त्रेधा भावाय। पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः। समारोहणे विष्णुपदे गयशिरसि इत्यौर्णवाभः। समूढमस्य पांसुरेऽप्यायनेऽन्तरिक्षे पदं न दृश्यते। अपि वोपमार्थे स्यात्। समूढमस्य पांसुल इव पदं न दृश्यत इति। पांसवः पादैः सूयन्ते इति वा। पन्नाः शेरते इति वा। पंसनीया भवन्ति इति वा।" (*N*. XII.19)

(50) "यद् विषितो भवति विष्णुः भवति। विष्णुर्विशतेर्वा। व्यश्नोतेर्वा। तस्यैषा भवति।" (*N*. XII.17)

The word '*Pada*' means the atoms of Prakṛti and the minutest aspects of his power (*Sva Sāmarthya-aṅśa*). The world is called here by the word '*Pada*', i.e., as it contains all the desired objects. This world and all the created objects came into existence with the atoms (*Padas*) of Prakṛti (supported by) His own power by God. Three regions have been allotted to them, i.e., all the heavy and opaque things were assigned to the earth, the light substances evolved from the atoms of air &c. were established in the intermediary space, and the luminous objects, e.g., the sun, the sense-organs, *Jīva* &c. were given a place in the shining heaven. Thus God created this threefold world. The portion (of this world) which has no consciousness and knowledge has been attributed to the intermediary region in the form of atoms. All the globes are established in the intermediary regions. This act of God deserves admiration and thanks from us.

The same idea has been explained by Yāskācarya in the following words : Whatever exists in this whole world has been created by All-pervading (Viṣṇu). He created three regions for the establishment of the threefold world. The Viṣṇu *Pada* (i.e. the station of Viṣṇu) called by another name as *Mokṣa* (i.e. Emancipation) can only be achieved through *Gaya,* i e. Prāṇas ; because the best part of the corporeal form of all beings and the material abode of the vital airs is head. The power of God is unlimited. It exists in the Viṣṇu *Pada* and in the Prāṇas (*Gaya*). This universe being pervaded by God (Viṣṇu) exists in the all-pervading Omnipresent Soul.* The invisible world which still continues to remain in the atomic state resides in the intermediary space. The word *Pāṅsura* has been taken here in the sense of *Pyāyana* or *Antarikṣa,* i.e., the intermediary region and the word

---

* Swāmī Dayānanda has interpreted this verse in Ādhyātmika sense. According to him, the words *Samārohaṇa, Viśṇu Pada* and *Gaya-Śiras* mean worth-climbing, Mokṣa and the Prāṇas respectively. Hs also takes Viṣṇu in the sense of God. Yāska interprets Viṣṇu as the Sun. His words are not ambiguous. Durga has clearly explained these words as—

(a) *Samārohaṇa* : The eastern mountain.

(b) *Viśṇu Pada* : The meridian sky.

(c) *Gaya-śiras* : Western mountain. Thus the sun plants his foot in three places.

This meaning is also quite logical and understandable. The verse refers to Viṣṇu who is none else than the Sun. The sun places his foot (ray) thrice; first on *Samārohaṇa,* i.e. the eastern mountain, then on *Viṣṇu Pada*, i.e., meridian sky and third on the *Gaya-śiras,* i.e., on the western mountains.

Pada in the sense of *Paramanus* (i.e. atoms). The *Pansura* also means dust It is so called because it is generated by foot.

Thus all the substances, even having assumed the visible form continu to reside in God. (*N*. XII.19

Thus it must be borne in mind that the so-called Paṇḍitas, not under standing the exact sense of this (Vedic text), gave currency to the false stories

Similarly, the *Tīrthas* which were accepted and observed by the Āryas according to the Vedic ordinances, were quite different from those which consist of places and rivers &c. (described in the books composed by the confused people). It should be rightly understood that such Tīrthas have not been sanctioned in the Vedas. The Vedic Tīrthas are those by which men can free themselves from all afflictions and miseries. They provide all sorts of pleasures to mankind. They are as follows :—

Tīrtham-Eva Prāyaṇīya (i.e. *Prāyaṇīya* is verily a *Tīrtha*).

The ablution or the ceremonial bath after completing the vow called *Atirātra* which is a part of the *Prāyaṇīya* Sacrifice, is a *Tīrtha*. By taking bath in this Tīrtha people become pure. Similarly, the bath taken after going through the act of Universal benefit, connected with the Yajñas called 'the *Udayanīya*', is also a Tīrtha. They are called Tīrthas because they help a man to cross the ocean of calamities. A man, being harmless to all beings, should behave with others in the manner which is free from prejudice and inimical consideration. Harmlessness towards others is a righteous conduct in matters not opposed to the Vedas and other Śāstras, which are Tīrthas. One has to give pain only where it has a sanction behind, i.e., hence the punishment of the offenders and the guilty is a Dharma (Duty). But those hypocrites who are enemies of the observance of the injunctions laid down in the Vedas and also the thieves, etc., are to be killed (or punished) according to their offence. In such contexts the name of the Tīrtha has been assigned to the Vedas and the other Śāstras. People cross the ocean of afflictions by studying and teaching them and faithfully performing the deeds and duties laid down therein which are based on the knowledge (of these Śāstras). By taking an adequate bath therein a man is purged of the sins.

Similarly, in the aphorism of (Pāṇini), 'Living in the common Tīrtha', the word Tīrtha stands for the common preceptor of two religious students and also for the same Śāstra which is read by both alike. Again men cross the sea of troubles by rendering proper service to the mothers, fathers and the undated guests, and by securing good education and knowledge. Men should become pure by taking a bath in these *Tīrthas*.

There are three types of Snātakas (i.e. one who has undergone the ceremony of ablution at the end of his studies), who become pure by taking a bath in the *Tīrthas,* e.g., he who regularly prosecutes his studies to their finish and (thus) who takes a bath in the Tīrtha of learning only, even though he might not (be able to) succeed in his vow of Brahmacarya, is called Vidyā-Snātaka (i.e. one bathed in the Tīrtha of knowledge only). The second one is called the *Vrata-Snātaka* (i.e. he who having completed the vow of Brahmacarya in accordance with the rules becomes a house-holder without completing his learning). The third is the Vidyā-Vrata-Snātaka because he rightly pursues the rules of celibacy and also achieves knowledge of the Vedas and scriptures &c. before assuming the role of a house-holder. Such men, having adequately taken ablutions in the superiormost Tīrthas become purified in mind, words and deeds, practise the law of truth, secure extensive learning and devote themselves to the universal benefit.

"Obeisance to Tīrthya" means 'homage to God', because God resides in the *Tīrthas* called the Prāṇas, the Vedas, and the supreme knowledge.

The learned (*Vidvān*) who observe the Tīrthas mentioned above, e g., the study of Vedas, truthful speech &c., and who adhere to the aforesaid Brahmacarya achieve high power and are called Rudras. They are '*Sṛka Hastas*', i.e. "possess knowledge and philosophy as their hands." They also hold the sword of doubt-cutting precepts (in their hands) and preach the truth.

According to the statement of the Brāhmaṇa, "I want to know about the Puruṣa (soul) described in the Upaniṣads", (the word Aupaniṣad) means God, i.e. explained in the Upaniṣads.

He (God), therefore, is called *Tīrthya*, i.e. one to be realised in the Tīrthas. God is* the highest Tīrtha, because He is, as if it were, they very self of all the devices for carrying men across the ocean of calamities and also because He at once runs to the rescue of His righteous devotees.

In this way all the Tīrthas have been explained.

Q. (The word Tīrtha is from the root *Tṛ* 'to swim' or 'to go across', i.e. the tracts of land and water by which men cross). Why then tracts of land and water are not accepted as Tīrthas ?

A. The tracts of land and those of waters are not Tīrthas because they do not help the man to cross over. They are powerless in this respect. They cannot be the means of crossing

over (because they are the object of crossing over). Men go across the streams of water by means of conveyances, e.g., boats &c., or by (swimming with the help of) hands and feet. They (waters etc.) are the objects of action (i.e. used in accusative case) while the boat and other means are the instruments (i.e. used in instrumental case). Men will surely meet the disastrous consequences and will be drowned in the waters if they do not traverse by feet or resort to swimming (lit.—use hands) or embark upon the boats &c. Thus in the opinion of the Āryas who adhere to (the teaching of) the Vedas, the title of the Tīrtha cannot be assigned to Kāśī, Prayāga, Puśkara, the Gaṅgā, the Yamunā and other rivers and the oceans and seas. They have been attributed the name of the Tīrtha and have been popularly proclaimed as Tīrthas in their books by (the selfish) people who were bereft of the Vedic knowledge, pamperers of their bodies, the (rigid) sectarians, the opponents of the Vedic path, and possessing little knowledge, for their own livelihood.

Q. But the Vedas mention (the names of the rivers), e.g. the Gaṅgā, Yamunā, Sarasvatī and others in the verse (*RV*. VIII.5.6).* Why do not you accept them (as Tīrtha) ?

A. I admit that they have the name of the rivers. These rivers have the name of Gaṅgā and others but they are rivers only. The amount of benefit derived from them through the purifying qualities of water is accepted by me. They do not have the characteristic of destroying sins and carrying us across the calamities. The tracts of land and waters cannot claim that potency. Such efficacy is found only in the above-mentioned Tīrthas.

Moreover, Gaṅgā, Yamunā &c., are the names of the veins—*Iḍā*, *Piṅgalā*, *Suṣumṇā* and *Kūrma* &c. Mind can be concentrated on God in the state of yogic meditation with (the help of) these (veins). The meditation of God wards off all sufferings and leads to final salvation. The *Iḍā* &c. are essential for concentrating and fixing the mind in trance. (Besides it) there is continuity (*Anuvṛtti*) of God from the foregoing verses in this stanza. Similarly, in the statement of appendix, "*Sita-asite*

---

* "इमं मे गङ्गे यमुने सरस्वति ।" (*RV*. VIII.5.6)

Yatra Saṅgathe &c.*" (i.e. where the white and the black mingle together), some take the words "*Sita-asite*" (white and black) in the sense of the Gangā and the Yamunā and the word "*Saṅgathe*" (i.e. mingle) in the sense of *Prayāga* where both the rivers have their confluence. But it is erroneous because men cannot attain '*Diva*', i.e. Self-effulgent God, or soar into the solar region by taking bath in them but return to their homes. Thus the word '*Sita*' (white) means here *Iḍā* and '*Asite*' (black) indicates *Piṅgalā*. These two veins meet in the vein called *Suṣumṇā*. The great Yogins by having a dip therein (i.e. *Suṣumṇā*) achieve the bright region of *Mokṣa* and God and attain real knowledge. Hence, these veins are meant here and not the rivers. The following evidence supports (this interpretation) :—

**"*Sita* is the name of colour and its negative is *Asita*." (*N*. IX.26)

Sita means white and *Asita* is its negation (i.e. black). The Yogins by bathing at the place where the bright and the opaque objects, e.g. the sun and the earth &c., mingle in God's power, attain real knowledge and reach the above-mentioned bright region.

IMAGE WORSHIP AND NAME-KIRTANA

Similarly, the injunctions about the image-worship and the muttering of names &c. prescribed in the books called the Purāṇas and the Tantras &c. are not credible because all the Vedas and other true scriptures do not (accord) sanction to them. On the contrary there is a (positive) prohibition about them. For instance :—

(51) "There is no counterpart of Him, whose glory verily is great. 'In the beginning there was (lit. arose) *Hiraṇya Garbha* etc.'. 'Let Him not harm me etc.'. 'Than whom there is no other born etc.' ". (*YV*. XXXII.3)

---

* "सितासिते यत्र सङ्गथे ॥"

The remaining part of the verse is :—

"तत्राप्लुतासो दिवमुत्पतन्ति । ये चैव तन्वं विसृजन्ति धीरा: ।
ते जनासो ह्यमृततत्त्वं भजन्ते ॥" (परिशिष्ट २२, Satavalekar edition)

** "सितमिति वर्णनाम तत्प्रतिषेधोऽसितम् ॥" (*N*. IX.26)

(51) "न तस्य॑ प्रति॒माऽअ॑स्ति॒ यस्य॒ नाम॑ म॒हद् यश॑: । हि॒र॒ण्यग॒र्भऽइत्ये॒ष मा मा॑
हिꣳसी॒दित्ये॒षा यस्मा॒न्न जा॒तऽइत्ये॒ष: ॥" (*YV*. XXXII.3)

(Contd.)

EXPLANATION

God is all perfect, unborn and formless. The muttering of His name is to obey His will, which brings great glory (and enables us) to perform the righteous deed and to speak truth. He is the birthplace, i.e. source of all luminaries, the sun &c. Before Him all men pray, "May He not harm us".

He never assumes a corporeal form because He is not born from any cause. He has no *Pratimā*, i.e. representative, image, measure, weight, size or counterpart, because He is incomparable, figureless, unmeasurable, formless and all-pervading.

The following evidence also refutes the idol-worship :—

(52) "He has environed. The bright, the bodiless, the woundless, The sinewless, the pure, unpierced by evil ;

Wise (*Kavi*), intelligent, encompassing (*Pari-bhū*), Self-existent (*Svaymbhū*),

Appropriately He distributed objects (*Arthān*), through the eternal years." (*YV*. XXXX.8)

(Contd. from Page 384)

(a) *Pratimā* : प्रतिमीयते यया सा । *Prati*+√*Mān* (to measure)+ *Kvip* (*P*. III.2.178), i.e. likeness, image, something to measure with.

(b) *Iti* : Thus, as mentioned in the part of the hymn commencing with (*YV*. XXV.10-13).

Three passages are referred to here which have occurred, respectively in *YV*. XXV.10-13 ; XIII.103; VIII.36-37 ; all celebrating the greatness of Prajāpati or Puruṣa.

(52) "स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूः याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥"
(*YV*. XXXX.8)

(a) The Bright etc. : Brahma, the Highest Essence, the Supreme Being. Śankara explains differently : He (the Ātman) encompassed or pervaded all, being bright etc. Thus he puts these neuter gender adjectives in apposition to the masculine pronoun '*Saḥ*'.

Mahīdhara also gives this alternative explanation.

Griffith translates it as "He hath attained unto the Bright, Bodiless, etc."

EXPLANATION

God is all-pervading, the witness of all (*Manīṣī* : *Sarvasākṣī*), presides over all (*Paribhū*) and has no beginning. He has, from all eternity, been teaching uncreated human souls, the true knowledge of things through the Vedas (His eternal knowledge) as He is Indwelling Ruler of all. He is Omnipresent, the most powerful, free from corporeal form and assuming birth. He, being undivisible, cannot be pierced into pieces. He is sinewless and veinless. Being faultless He is not to be pierced by evil. He alone is to be worshipped by all. (*YV*. XXXX.8)

This verse also depicts God as bodiless and free from birth and death. This stanza, therefore, has no application or reference to idol-worship.

Q. Does the word *Pratimā* (Image) occur in the Veda or not ?

A. It does occur.

Q. What sense is there then in condemning (idol-worship) ?

A. The word *Pratimā* does not mean there an idol or image. It means only a measure. Following are the pieces of evidence in support of this assertion :—

(53) "Thou, whom with reverence we approach, O Night, as model of the year, vouchsafe us children long to live, bless us with increase of wealth." (*AV*. III.10.3)

(54) "The measure is of Muhūrtas. Ten thousand and eight hundred (Muhūrtas) make a year." (*SB*. X. 3.2.20)

---

(53) "संवत्सरस्यं प्रतिमां यां त्वां रात्र्युपास्महे ।
सा न आयुंष्मतीं प्रजां रायस्पोषेण संसृज ॥" (*AV*. III.10.3)

(a) *Saṁvatsarasya Pratimān* : Model of the year; measure of the year. (Dayānanda)

The whole hymn (*AV*. III.10) is a prayer for a happy New Year. An early day of the New Year is regarded as indicative of the fortune of the whole twelve moths.

(54) "मुहूर्त्तानां प्रतिमा । ता दश च सहस्राण्यष्टौ च शतानि भवन्ति । एतावन्तो हि संवत्सरस्य मुहूर्त्ताः ॥" (*SB*. X.3.2.20)

(55) "He, who is not to be revealed by speech and by whom the speech has been created, is God and not this whom the (people) here adore." (*KU.* I.1)

EXPLANATION

These (i.e. this and the subsequent four stanzas) five verses prohibit Image-worship. The learned hold (the night) as the measure (*Pratimā*) of the year. May we also accept (the night) as such. There are 360 nights in a year. As the year is calculated by these nights so these nights are called Measure, i.e. *Pratimā*. Let all men so strive that the nights may save our children long to live and bless us with strong health and wealth. (*AV.* III.10.3)

The ten thousand and eight hundred (10,800) Muhūrtas (i.e. each Muhūrta has two Ghaṭikās, i.e. 48 minutes) which make a year are also indicated by the word *Pratimā*. (*SB.* X.3.2.20

O men ! understand that Brahman is not the subject of (*A-Sanskṛta*) unrefined speech. But He knows the speech. This visible world is not Brahman. Thou shouldst adore Him alone as God whom the learned glorify and no other. Thou shouldst worship Him alone who is endowed with such qualities as given below. He is formless, omnipresent, unborn, the controller of all, all-existence, all-consciousness and all-bliss. (*KU.* I.1)

Q. But how will you explain the following phrases occurring in the Manusmṛti :—

(56) "The breakers of *Pratimās*, i.e. idols." "One should go to the places of Devatās." "And worship of the Devatās." "The reviling of the Devatās." "The abodes of the Devatās." "The prohibition against the crossing of the shadows of the Devatās." "One should go round the Devatās clockwise (or keeping them to one's right." "In the proximity of the Devas and the Brāhmaṇas," and "The destroyer of the abodes of the Devatās."

---

(55) "यद् वाचानाभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥" (*KU.* I.1)

(56) " 'प्रतिमानां च भेदकः । दैवतान्यभिगच्छेत्तु' । 'देवताभ्यर्चनं चैव ।' 'देवतानां च कुत्सनम्' । 'देवतायतनानि च' । 'देवतानां छायोल्लंघननिषेधः' । 'प्रदक्षिणानि कुर्वीत् । देवब्राह्मणसन्निधौ' । 'देवतागारभेदकान्' ॥"

A. Here the word Pratimā denotes "the weight or measure", e.g. a ratti, a māśās, a seer &c. It is supported by the following evidence from Manu :—

(57) "The word *Pratimāna* is (used in the sense of) weight. All weights should be precisely measured." (*MS.* VIII.403)

In accordance with this maxim of Manu the words *Pratimā* and *Pratimāna* are synonyms. It should clearly be kept in mind. Hence a punishment is prescribed for a person who does not keep standard weights, i.e. either lighter or heavier, than the standard ones. The learned are Devas. Their places of studies and teaching and also their abodes are called *Daivatas* (i.e. belonging to Devas). The words Deva and the Devatā are synonyms. Their dwelling places are called *Daivatas* and homes (temples) of Devatās. The learned alone deserve reverence. None should deprecate them, cross their shadow or destroy their dwelling places. All should desire their proximity and take precepts (or justice) from them. All should (honour) the Devas by keeping them to their right and should themselves sit to their left.

Similarly, in other places where the words, *Pratimā*, *Deva*, *Devatā-Āyatana* &c., occur they should be taken in the sense given above. For economy of space all the senses of these words cannot be enumerated here. It will suffice to indicate that image-worship, the wearing of the Kaṇṭhī and the painting on the forehead (*Tilaka*) etc. are also prohibited.

PLANET WORSHIP

Similarly, men of immature wisdom (lit. childish intelligence) apply the verse "*Ā Kṛṣṇena Rajasā*" etc. (*YV*. XXX. 43) &c., which has already been explained in the Chapter on 'Attraction and Gravitation' and also a verse "*Imam Devāḥ Aspatnam*" etc. (*YV*. IX.40) which has been explained under the caption of 'King's Duties' for alleviating the suffering created by the planets, the sun &c. This is their mistake because the meanings of these verses have nothing to do with them and these verses are not applicable there. (The other verses are given below) :

(58) "Agni is head and height of *Dyaus* (i.e. the bright region). He is the lord of the earth. He quickens the seed of the waters." (*YV*. III.12)

---

(57) "तुलामानं प्रतीमानं सर्वं च स्यात् सुलक्षितम् ॥" (*MS.* VIII.403)

(58) "अ॒ग्निर्मू॒र्द्धा दि॒वः क॒कुत् पतिः॑ पृथि॒व्याऽअ॒यम् ।
अ॒पाᳬरेताᳬसि जिन्वति ॥" (*YV*. III.12) (Contd.)

(59) "Wake up O Agni, thou, and keep him watchful. May Desire and fruition (and) he conjoin together. All the Devas and the sacrificer be seated in this and in the higher regions."

(*YV*. XV.54)

EXPLANATION

Agni, i.e. God of terrestrial fire, is the guardian of both, the luminous and the opaque globes, and on account of being all-pervading is the protector of all things in all directions According to the aphorism (of Paṇini) that :—

(60) "The interchange (of letters etc.) is frequent (in the Vedas)."

(*P*. III.1.85)

The letter '*bha*' is changed into '*ta*' (in the word *Kakut*). The Lord of the universe and the terrestrial fire invigorate the waters and the vital airs (Prāṇas). In this manner, the fire in the form of electricity (and lightning) and the sun protect and agitate the above-mentioned objects. (*YV*. III.12)

(Contd. from Page 388)

This verse is also found in *RV*. VIII.44.16.

(a) *Apām Retānsi* : Waters' seeds; as lightning, Agni impregantes the waters of the air. Sāyaṇa explains it as "the moveable & immoveable production of the creative waters".

(b) *Agni* : Self-effulgent God or the terrestrial fire.

(c) *Pati* : Lord or the protector.

(d) *Kakut* : Hump, height, peak. Dayānanda makes it as *Kakubh* (directions) by changing '*T*' into '*Bh*'. (This word occurs in *YV*. III. 12 quoted above).

(59) "उद् बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्त्ते सꣳसृजेथामयं च ।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥' (*YV*. XV.54)

(a) *Ud-Budhyasva* : Wake up, be kindled, O Agni or be enlightened in our hearts, O God (Agni).

(b) *Sadhasthe* : In this region or in this world or in this body (birth)—(Dayānanda).

(c) *Adhi Uttarasmin* : In the next birth (Dayānanda) or in the higher region.

(60) "व्यत्ययो बहुलम् ॥" (*P*. III.1.85)

O Agni ! i.e. Supreme Lord ! be bright in our hearts. Keep all living beings away from the darkness of ignorance and drowsiness. Awaken them in the glare of the sun of knowledge. O God ! may this soul embodied as man procure the means and methods essential for the completion of virtues (Dharma), wealth, enjoyments and salvation. Kindly bestow upon him the desired bliss. May, through his industry and your help, the wish and fruition be united. May all the Devas and the sacrificers who serve them continue to exist, through Thy favour in the present as well as in the next world (i.e. birth) so that all sciences and knowledge may shine among us for ever. Here (in the verb *Sīdata*) there is an interchange of Person according to Paṇini's aphorism :—

(61) "There is a common interchange of words." (*P*. III.1.85)

(62) "Grant us, O Bṛhaspati, born of truth, that wonderful treasure, which exceeds the merit of the foeman, which shines amongst men, which is endowed with lustre and which invigorates (its possessor) with might." (*YV*. XXVI.3)

(63) "Prajāpati (i.e. the president of a country) by Brahma drank the essence from the foaming (*Pari-Srutaḥ*) food, the princely power (*Kṣatra*), milk, Soma-juice. By Law (*Ṛta*) came truth

---

(61) "व्यत्ययो बहुलम् ।" (*P*. III.1.85)

(62) "बृहस्पतेऽअति यदर्योऽअर्हात् द्युमद्विभाति क्रतुमज्जनेषु ।
यद् दीदयच्छवसऽऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥" (*YV*. XXVI.3)

Also in *RV*. II.23.15.

(a) *Ṛta Prajāta* : Born of truth; son of Law (Griffith), i.e. He who has his being in accordance with *Ṛta*, i.e. Right Truth, or eternal Law and order. Known through *Ṛta*, i.e. the Vedas, i.e. God (Dayānanda).

There are different interpretations of this verse. Sāyana would prefer the sense which is given to the phrase '*Draviṇam Citram*', lit. 'various or wonderful wealth, in the Brahmaṇa, which considers it to mean *Brahma Varcas*', the Brahmanical virtue or energy.

(63) "अन्नात् परिस्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः । ऋतेन
सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥"
(*YV*. XIX.75)

(Contd.)

and Indra-power (mind), the pure bright (*Śukra*) drinking off (*Vipānam*) of juice."

The power of Indra is this sweet immortal milk." (*YV*. XIX.75)

EXPLANATION

O Lord and Protector of the Vedas ! (*Bṛhaspati*), O Essence of the Vedas ! O Lord of the universe ! bestow upon us, through Thy favour, the riches which provide means of performing many sacrifices (Yajñas), endowed with lustre of true dealings and is worth donating and is invigorating. It is wondrous and by possessing this wealth and knowledge, the princes, the merchants shine among the meritorious performers of sacrifices or in the various worlds.

This stanza depicts a prayer, which one should address to God.

(*YV*. XVI.3)

When or where, the President of the Assembly (Regal Officer), or a Kṣatriya whose mind is a home of knowledge on account of God's favour, the glorious and the Omnipresent Ruler, drinks with the scholars of the Vedic lore, the nectar-like juice of the herbs, e.g. Soma &c., the giver of qualities, e.g. intellect, happiness, bravery, prowess, firmness, vigour and high emprise, he secures worldly pleasures and joys of the next birth and becomes able to discharge precisely his official duties by means of the skill in the Vedas. His mind grows tranquil and is filled with pure knowledge of the Vedas and he becomes able to perform his official duties appropriately and the righteous discharge of duties provides him immediate happiness. He then desires pure food, is filled with the knowledge of the essence of al

---

(Contd. from page 390)

(a) *Brahmaṇā* : Through Brahman, i.e. the Vedas. Gāyatrī (Mahīdhara); knower of the Vedas.

This verse describes the king's duties towards his subject (Dayānanda). Mahīdhara states that Adhvaryu reverently approaches the libation-cups of milk and Surā and recites eight verses, illustrative of separation, selection and rejection, with special reference to the Soma drink by *Namuci*, which though it had mixed with his blood was recovered in a pure state.

This interpretation of Mahīdhara is wrong. There is no interna or any authentic evidence to support this forged explanation. For its logical interpretation one has to give credit to Ṛṣī Dayānanda.

things, is endowed with sweet, true and just conduct and acquires the means of attaining salvation. God ordains that a king, holding the reins of administration, should govern the people in the manner given above and he should eat the nectar-like juice with his food. A king should so act that the maximum happiness be ensured to the people. (*YV*. XIX.75)

(64) "May the 'Daivi-Āpaḥ' (celestial water or the All-illuminating God), our helpers, be sweet for us to drink; and flow with health and vigour to us." (*YV*. XXXVI.12)

(65) "By what means (of worship) may He, who is ever augmenting, who is wonderful and who is our friend, be gracious to us; by what most effective deeds." (*YV*. XXVII.39)

(66) "O Mortals! (Men!) you are born (lit. were born) (daily) making light (*Ketu*) where there is no light and form where there is no form, with the Dawns." (*YV*. XXIX.37)

---

(64) "शन्नो॑ दे॒वीर॒भिष्ट॑य॒ऽआपो॑ भवन्तु पी॒तये॑ ।
शंयोर॒भिस्र॑वन्तु नः ॥" (*YV*. XIX.75)

(a) *Devīḥ* : From the root *Div* (to shine and sport). (Waters) belonging to bright regions.

(b) *Āpaḥ* : Waters. From the root *Āp* (to pervade). It means God as well, who pervades this universe. (Dayānanda).

(65) "कया॑ नश्चि॒त्रऽआ भु॑व दू॒ती स॒दावृ॑धः सखा॑ ।
कया॒ शचि॑ष्ठया वृ॒ता ॥" (*YV*. XXVII.39)

This seems to be a popular stanza; it occurs in *RV*. IV.31.1; twice in *SV*. I.169; 232; once in *YV*. XXVIII.39 and once in *AV*. XX. 124.1.

(a) *Kayā* : By what method of worship (Dayānanda)? By what means?

(b) *Śaciṣṭhayā* : In the form of righteous deed ("*Sat-Karma*"), (Dayānanda)
Most effective rite (Sāyaṇa),
Mighty company (Griffith).

(66) "के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्य्याऽअपे॒शसे॑ ।
समु॒षद्भि॑रजायथाः ॥" (*YV*. XXIX. 37)
Also occurs in *RV*. I.6.3, (Contd.)

EXPLANATION

The word *Āpas* is derived from the root '*Āp*' 'to pervade'. It is always used in plural number and feminine gender.* The word *Devi* is formed from the root *Div* 'to sport' &c., May the All-pervading, All-illuminating Lord, who is bestower of happiness upon all, grant us joy and well being so that we may be able to obtain the desired delight and fullest happiness to our hearts' content. May that Omnipresent and All-glorious Lord be gracious to us and may He shower upon us happiness from all sides.

(*YV*. XXXVI.12)

The following evidence from the Vedas indicates that '*Āpaḥ*' means God :—

(67) "Who out of many, tell me, is that *Skambha*, in whom men recognise *Āpaḥ*, Brahma, and in whom they know the worlds and their enclosures, and also in whom are existence and non-existence." (*AV*. X.7.10)

(Contd. from Page 392)

Dayānanda has quoted this and other verses, which are nine in number and which are used by the Paurāṇikas in the worship of nine planets which according to them exercise influence on human beings and bring good luck or miseries to them. Dayānanda has successfully proved here that these verses contain no reference—direct or indirect—to any planet. For instance '*Śani*' (Saturn) is addressed by the verse *YV*. XXXVI. 12 where no name of *Śani* appears. It is quite clear from the meanings given above.

The last verse is addressed to the Sun, with whom Agni is identified here (in *YV*.). In the Ṛgveda, the Devatā of this verse is Indra. Indra is here identified with the Sun, whose morning rays may be said to renovate (reanimate) those who have been dead in sleep through the night. There is some difficulty in the construction; for "*Martyāḥ*" (i.e. Mortals) is plural with "*Ajāyathāḥ*" in the second person, singular of the first preterite. Sāyaṇa is of opinion that the want of concord is a Vaidika licence, and that the plural substantive "*Martyāḥ*" has been put for the singular '*Marya*'.

* Please see क्षीरतरङ्गिणी (*V*. 7).

(67) "यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः ।
असच्च यत्र सच्चान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥" (*AV*. X.7.10)

EXPLANATION

The learned understand (*Viduḥ*) that *Āpaḥ* is the name of Brahman, in whom they know that all the regions and treasures (*Loka* and ***Kośas***), the non-existence and existence, i.e. the perishable effect (the worlds) and the imperishable the (original) cause, find abode. O Learned man ! we request you to let us know, who that mainstay of the universe among all the objects is. You should know that as the Lord of the universe, who is the indweller ruler of all, sustains the (all) Souls &c , and resides within all.

May the Supreme Lord endowed with wondrous might and bliss (***Citraḥ***), the augmentor of happiness (*Sadā-vṛdha*), be our friend and be manifest to us through the righteous (*Saciṣṭhaya*) worship and through an assembly (*Sabhā*) whose members are (known) for their good deeds in the highest degree and by righteous merits and are adorned with finest qualities. May the Lord of the universe graciously bring always to us succour and protect us. May we also worship Him with genuine love and devotion. (*YV*. XXVI.29)

O Mortals ! O Men ! God has provided you with knowledge (*Ketu*) and happiness yielding riches (*Peśas*) to the extent of the world-empire for destroying ignorance (*A-Ketu*) and poverty (*A-Peśas*), through the means of your association with the wise people who yearn (*Uṣad*) for the Supreme Lord and who obey His will. (*YV*. XXIX.37)



ELIGIBILITY AND NON-ELIGIBILITY

Q. Are all men (without any distinction of caste and creed) authorised to study the Vedas and other scriptures or are they not ?

A. All men are authorised (to study the Vedas), because the Vedas being the word of God, are for the benefit of the whole humanity and because they reveal the true knowledge. We understand that whatever has been created by God is for the use of all. The following evidence supports this contention :—

(1) "I, to all the people, may address this salutary speech—to Brāhmaṇas and princes, Śūdra and Vaiśya, to one of our owr kin and to the stranger. May I bear to Devas and guerdon-giver. May this my hope be fulfilled. Be that my portion."

(*YV*. XXVI.2

EXPLANATION

The purpose of this stanza is as follows :—

Here God ordains that all men should study and teach the Veda to all.

As I have proclaimed this salutary word, i.e. the Vedas, the Ṛ &c.,—for the benefit of all men and creatures, so all the learned me should teach these four Vedas to all men. If someone here were to sa that the word "*Dvija*" (i.e. twice-born—i.e. Brāhmaṇa) has continuity the word "*Jana*" and thus the twice-born alone are authorised to stu and teach the Vedas, it would not be tenable, because it runs counter the meaning of the second half (of the verse). Having anticipated t question, "Who are authorised to study or to listen to the Vedas ?" it said that these four Vedas should be taught and recited by all (to including) a Brāhmaṇa, a Prince, a Merchant, a Śūdra, an Ati-Śūdra, *Antyaja* and to one's own kin and dependents, e.g. son and servant. As (God), without any favour or prejudice, administer good to all and tl

---

(1) "यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्याꣳशूद्राय चार्याय
स्वाय चारणाय च । प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे क
समृध्यतामुप मादो नमतु ॥"   (*YV*. XXVI

am dear to all the learned and generous persons who give away their entire belongings in charity ; so all of you O Wise men ! keeping in view the universal benefit and kind deeds to all, should proclaim the Vedic words to all. You should behave in tbe manner so that tbis my desire may be accomplished. By pursuing this patb, your desire for the happiness you may have in your heart will be fulfilled. As I possess all desired bliss, so will you have all happiness—the object of your desires—. I give this blessing ; rest assured. As I have revealed the Vedic knowledge for the benefit of all, so you all should also benefit by this. Let then not be any distinction there. My activity is free from prejudice and partiality and pertains to the doing of that which is pleasant to all. I can consequently be pleased if you act in accordance with that spirit alone.

This alone is the right explanation of this stanza because in the next verse "Grant us O Bṛhaspati etc." (*YV*. XXVI.3) only the meaning of God is taken.* (*YV*. XXVI.2)

Moreover, the Varṇas (e.g. Brāhmaṇa &c.) and the four stages of human life (*Varṇas*) are determined by their (respective) characteristics, actions and (general) conduct (and not by birth). Here Manu says :—

(1) "A Śūdra becomes a Brāhmaṇa and a Brāhmaṇa, a Śūdra. Similarly, a son of a Kṣatriya and that of a Vaiśya should be considered." (*MS*. X.65)

EXPLANATION

A Śūdra attains the status of a Brāhmaṇa and enjoys the privileges of a Brāhmaṇa, if he possesses the qualities of the latter, e.g., full knowledge and learning and a chaste conduct &c. In the same way a Brāhmaṇa goes down to the status of a Śūdra, if he has demerits of the latter, e.g. impure conduct, unrighteous practice, dullness of intellect, stupidity, dependence, the service of others, &c. The same (rule) is applicable to a person born of a Kṣatriya or of a Vaiśya. The idea is that a person attains that Varṇa whose characteristics one possesses. (*MS*. X.65)

---

* बृहस्पतेऽअति यदर्यो° (*YV*. XXVI.3). This verse has already been translated and explained under the topic of "Authoritativeness or otherwise of Books", on page 390.

(1) "शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्यात् वैश्यात्तथैव च ।।" (*MS*. X.65)

The similar things have been stated in the aphorisms of Āpastamba :—

(2) "By practising the righteous deeds a man of low Varṇa attains the status of the higher and the higher Varṇa, when (his) Jāti is changed. A man of a higher Varṇa goes down to a lower and a lower Varṇa with the change of Varṇa by practising unrighteous deeds." (*APB.* II.5.10,11)

EXPLANATION

By the truthful and righteous conduct, a Śūdra fully acquires (the status of) a Vaiśya, a Kṣatriya and a Brāhmaṇa (by degrees), i.e. he assumes all rights thereof. The phrase 'on change of caste' denotes that he is entitled to all functions, rights and modes of life of those (higher) Varṇas. Similarly, a man (or woman) belonging to the highest order of the caste, i.e. Brāhmaṇa, by acting contrary to Dharma falls to the status of the lower caste, i.e. the Kṣatriya, Vaiśya and Śūdra. The phrase 'on change of caste' is here also to be interpreted as above. This means that the righteous conduct is the only determining factor to achieve the higher order of the caste. Similarly, the unrighteous conduct brings a man to the lower status.

Wherever, such expressions as 'a Śūdra should not be taught and is not permitted to hear (the Vedas) read out to him' are found, they mean that as a Śūdra is bereft of intelligence and is incapable of learning, remembering and thinking upon what he has read, it is useless and of no avail to teach him and cause him to learn (the Vedas or any other book).

(*APB.* II.5.10,11)



(2) 'धर्मचर्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ ।
अधर्मचर्यया पूर्वो वर्णः जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ॥"

(*APB.* II.5.10,11)

THE METHOD OF STUDYING AND TEACHING THE VEDAS

In the very beginning of the study (a student) should be given a lesson on how to pronounce the letters in accordance with the science of Orthoepy (*Śikṣā*) so that he may have a (correct) knowledge of (various) places and efforts of articulation together with their accents. In this way he will know precisely the method of pronouncing vowels and consonants. For instance, the letter '*P*' must be pronounced with both the lips conjoined. The lips are its place of articulation and the (mutual) contact (of the lips) is the *Prayatna* (effort). The great thinker Patañjali, the author of the Mahābhāṣya says :—

(i) "A mispronounced or wrongly used word, being defective either in accent or in letter does not express the desired sense. This thunder-bolt of (defective) speech destroys the Sacrificer as the compound 'Indra-Śatru' killed (*Vṛtra*) because of wrong accent." (*MB.* I.1.1)

EXPLANATION

The letters are not distinctly audible and the words disappear to be elegant unless they are pronounced with due regard to Sthāna (i.e. the place of articulation) and Prayatna (i.e. the articulative efforts). As a singer were to sing without adhering to the due regard to the tone such as *Ṣaḍja*, &c., he would be to blame. Similarly it is essential in the Vedic recitation, the accent and the letters should be pronounced with due regard to the Sthānas (i.e. places of articulation) and Prayatnas (i e. articulative efforts) ; otherwise the mispronounced words may bring afflictions and disaster. If a man were to pronounce a word violating (the law of articulation), it would be his own fault and he is to be condemned. "Thou hast used the words wrongly." This improper use of words does not convey the desired meanings, i.e. *Sakala* as *Śakala* and *Sakṛt* as *Śakṛt*. Here the word **Sakala* means 'whole' and *Śakala* means 'a part'. *sakṛt* denotes the sense of 'once' and *Śakṛt* that of

---

(1) "दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह ।
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥" (*MB.* I.1.1)

* Cf. : "यद्यपि बहुनाधीषे तथापि पठ पुत्र व्याकरणम् ।
स्वजनः श्वजनो माभूत् सकलं शकलं सकृत् शकृत् ॥"

'ordure'. If one were to pronounce '*S*' as '*Ś*' and '*Ś*' as '*S*', it would not convey the real meaning. This wrong speech becomes a thunderbolt, as if it were, to would destroy the real meaning. This injures the speaker as well as the Sacrificer or his master, i.e. deprives him of the meaning he desired to express. For instance, the compound 'Indra-Śatru' denotes the reverse meaning if pronounced with wrong accent. Indra means solar region and Meghas (i.e. clouds) are its enemies, as if it were. If it be taken as a *Tatpuruṣa* compound, the accent would be on the final syllable and if it be taken as a *Bahuvrīhi* compo und, the accent would be on the first syllable of the compound. It is a shpere of the poetic figure by name *Tulyayogita* according to which 'the clouds' and 'the sun' have been described. Thus (by a change of accent) it denotes two contrary meanings. In a *Tatpuruṣa* compound, the last member is predominaut while in a *Bahuvrīhi* compound the chief thing is the external substance. Hence, he who wants to express the meaning of the Sun, should pronounce it with the accent on the last syllable and take it as a *Tatpuruṣa*. But he who desires it to express the clouds, should pronounce it with the accent on the first syllable and take it a *Bahuvrīhi*. The man, who does it otherwise, is only to be censured. Consequently, the accents and the letters are to be pronounced rightly and precisely. (*MB.* I.1.1)

The instruction should also be imparted regarding the mode of speech, hearing, sitting, walking, rising, eating, reading, thinking and interpreting, &c. The supreme benefit is derived if a thing is read with a knowledge of its sense. But in comparison to a man who does not study or read at all ; even he is to be preferred who recites without understanding its import. He who reads and understands the relative position of words and their imports is certainly superior (to a mere reader). And he, who having studied the Vedas and understood their imports, acquires meritorious qualities and conduct and thereby does good to all, is the best of all. The following are the pieces of evidence :—

(2) "All the Devas take their repose upon the Most high, the Imperishable (*Akṣara*) text of the Veda ; but what will he, who knows not *This*, do with the Vedas ? But they, who do know *That*, are perfect." (*RV*. I.164.39)

---

(2) "ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद् विदुस्त इमे समासते ॥"
(*RV*. I.164.39) (Contd.)

(Contd. from Page 399)

This verse looks to be very simple but some controversies have enveloped it. Griffith translates it :—

"Upon what syllable of holy praise-song, as it were,

their highest heaven, the gods repose them,—

Who knows not this what will he do with praise-song !

But they who know it will sit here assembled."

According to him the syllable is the *Praṇava*, the mystical sacred syllable 'Om'. The translator means to say that all the praise songs (Ṛcas) refer to and eulogise 'Om'. But the sense of query, found in interrogative interpretation, is without foundation. There is no word in the text denoting interrogation.

By the word '*Ṛcas*' here, according to the Scholiast, is to be understood as all the Vedas; different meanings are, however, ascribed to both; this word, and the word *Akṣaram* by other commentators. Yāska writes various meanings of this word (*N*. XIII.10) :—

(a) कतमत्तदेवाक्षरम् । ओमित्येषा वागिति शाकपूणिः ।

(b) एतद्ध वा एतदक्षरं यत् सर्वां त्रयीं विद्यां प्रति—इति च ब्राह्मणम् ।

(c) 'आदित्य' इति पुत्रः शाकपूणेः ।

In the sense of the sun, the word *Deva* means 'solar rays'.

Cf. : रश्मयोऽत्र देवा उच्यन्ते ।

Yāska (*N*. XIII.10) has given these three interpretations of the word '*Akṣara*' here according to Etymologists. But in the 'Ādhyātma' sense he says :—

"शरीरमत्र ऋगुच्यते यदनेनार्चन्ति । प्रत्यृचः सर्वाणीन्द्रियाणि । तस्य यद् अविनाशि धर्मं तदक्षरं भवति । इन्द्रियाण्यत्र देवा उच्यन्ते ।।" (*N*. XIII.12)

The etymological explanation of this word is :—

"अक्षरं=न क्षरति, न क्षीयते वा अक्षयो भवति । वाचोऽक्ष इति वा ।।"

(*N*. XIII.12)

But our author says that the word *Ṛcas*, i.e. all the four Vedas, rest in the Supreme Soul, the imperishable one. I am, therefore, inclined to translate this verse as follows :—

"All Vedic statements (*Ṛcas*) have their denotation in the most high (*Parame*), Imperishable (*Akṣara*), Omnipresent God (*Vyoman*),

(Contd.)

(3) "He, who having read the Vedas does not know their meaning, is only a carrier of burden and is a (dead) post. He, who knows the import, enjoys all bliss and attains salvation (*Nākam*) with all sins purged off." (*N.* I.18)

(4) "The recitation without understanding is only a (parrot) reading. A dry fuel, placed at the fireless place, does not get flames." (*N.* I.18)

(5) "One (man) indeed seeing Speech has not seen her ; another (man) hearing her has never heard her ; but to another she delivers her person as a loving wife, well-attired presents herself to her husband." (*RV*. X.71.4)

(6) "They call a man laggard, dull in friendship : they never urge him on to deeds of valour. He wanders on in profitless illusion : the Speech he heard yields neither fruit nor blossom." (*RV*. X.71.5)

(Contd. from Page 400)

in whom (*Yasmin*) all beneficent beings (*Viśve Devas*) have their refuge (*Adhi Niṣeduḥ*), what profit (*Kim*) can that man derive (*Kariṣyati*) from the Vedas (*Ṛca*) who (*Yaḥ*) does not realise (*Na-Veda*), the Supreme Being (*Tat*); (but blindly studies the sacred text)? (But on the other hand) all those beneficent beings (*Te Ime*) fully resort (*Samāsate*) only (*It*) to them who (*Ye*) realise (*Viduḥ*) that Supreme Being (*Tat*) (in their Vedic studies).

(3) "स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।
योऽर्थज्ञ स इत् सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥" (*N.* I.18)

(4) "यद् गृहीतमविज्ञातं निगदेनैव शब्द्यते ।
अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥" (*N.* I.18)

(5) "उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं विसस्रे जायेव पत्य उशती सुवासाः ॥" (*RV*. X.71.4)

(6) "उत त्वं सख्ये स्थिरपीतमाहुः नैनं हिन्वन्त्यपि वाजिनेषु ।
अधेन्वा चरति माययैष वाचं शुश्रुवाँ अफलामपुष्पाम् ॥" (*RV*. X.71.5)

Sāyaṇa interprets this verse as follows :—

'They call one man steadfast in the friendship (of speech), they do not exclude him from (the assembly of) the powerful (in know-

(Contd.)

EXPLANATION

The (above-mentioned) verses censure reading without understanding the sense.

In the Brahman, who is imperishable (*Akṣara*), the highest (*Parame*) and omnipresent like *Ākāśa*, are established the four Vedas. Here the word *Ṛk* denotes all the four Vedas, the *Ṛg* &c., in whom are placed all the Devas, i.e. the learned, the organs of action and cognition, all the globes, the sun &c. Brahman, i.e. God, is the only repose and shelter of all the (created) beings. What will he, who does not understand Him, and does not follow His will and obey His ordinance pertaining to universal benefit, do with the *Ṛcas*, i.e. the Vedas which he has read ? He will never enjoy the (sweet) fruit of the knowledge derived from the imports of the Vedas. But they who know that Brahman, secure the fruit called Dharma (i.e. righteousness), Artha (i.e. riches), Kāma (i.e. desires) and Mokṣa (i.e. salvation). Hence, it is essential that the Vedas should be intelligently studied. (*RV*. I.164.39)

The man, who has simply read the Vedas and having read them does not understand their sense, and the man, who having understood (the sense of) the Vedas does not act in accordance with the teaching of the Vedas, is like the wooden post and is only the bearer of the burden, i.e. he is to be regarded as a lifeless dead log. As a man or an animal carrying the burden does relish it, i.e. clarified butter, sugar, musk, saffron &c., which being borne by him, are enjoyed by some other fortunate person ; so a man who recites (a book) without knowing its import is like a (porter) who simply bears the burden. The man who reads intelligently knows the relation between the Vedic words and their meaning and acts righteously in accordance with the Vedic teaching becomes purged of all sins by virtue of knowledge and attains complete bliss even before death and leaving the

---

ledge) ; another wanders with profitless illusion, hearing Speech, which is without fruit and without flowers."

Cf. ; कामान् दुग्धे विप्रकर्षत्यलक्ष्मीं कीर्ति सूते दुष्कृतं चापि हन्ति ।
ताञ्चाप्येतां मातरं मङ्गलानां धेनुं धीराः सूनृतां वाचमाहुः ॥" (*UR.*)

The fruit and flowers of the Speech, according to Yāska, are :—

"अर्थं वाचः पुष्पफलमाह । याज्ञदैवते पुष्पफले । देवताध्यात्मे वा ॥"
(*N*. I.20)

The negative compound may indicate '*Īṣad-Artha*' in An-udarā Kanyā.

human body secures the station in Brahman called *Mokṣa,* i.e. Salvation which is absolutely free from all pains. (*N.* 1.18)

A man, who reads the Vedas without knowing their import and simply reads them, gets no illumination. Even a dry fuel, placed at a fireless place does not catch fire and produces no heat and light, so the mere reading without understanding it does not produce the light of knowledge. (*N.* 1.18)

One man sees the Speech, i.e. he reads words yet he does not see it; i.e. he does not understand its meaning. The particle *'U'* denotes speculation here. Yet another man pronounces the words yet he does not hear them, i.e. does not understand their sense. As the words, uttered and heard by these men, remain unknown to them, so reading without comprehending the sense of words is of no avail. In this manner, this hemistich narrates the characteristics of the ignorant. But to a man, who studies the Vedas with the (full) knowledge of their meaning, Speech, i.e. knowledge, reveals her secret Self, i.e. forms in various ways, as a loving wife attired in beautiful garments displays her person to her husband. In this way, to a man who reads the Vedas with an intelligent grasp of words, the knowledge reveals her person, i.e. her real form. (*RV*. X.71.4)

The man, who is master of learning, who is expert in the art of creating friendly feelings amongst all (human) beings with his conduct (*Sakhye*) ; who through his righteous conduct has obtained salvation and communion with God and who (strives to) bestow the supreme bliss upon all, is called the friend of all. None dares to injure or harm such a learned man in any walk of life or transaction because he does good to all. No criticism or adverse interrogations or (unfriendly) behaviour from his rivals and foes can harm (or dishearten) a man who studies the Vedas with full cognition of their meaning, because he is endowed with true knowledge and good characteristics and because he possesses a desire-yielding (*Kāma-dhuk*) speech containing true knowledge. Thus, the first hemistich of the verse eulogises the learned and the second hemistich describes the characteristics of the ignorant. An ignorant man, who uses (lit. hears) words which are devoid of (flowers and fruits in the form of) devotional actions, knowledge of the science of conduct, righteousness and knowledge of God, roams about in this world, accompanied with his deceptively illusive, meaningless, uninstructive and dubious speech. Such a man never accomplishes during the whole span of his life any good, either to his own self or to others. Hence, that study alone is the best, which precedes the cognition of its meaning. (*RV*. X.71.5)

For the fuller understanding of the Vedic interpretation one should read the grammatical treatises, the Aṣṭādhyāyī and the Mahābhāṣysa ; then the Vedāṅgas (i.e. the auxiliary sciences of the Vedas), the Nighaṇṭu (i.e. the Vedic lexicography), the Nirukta (i.e. Etymology), the prosody and the Jyotiṣa (i.e. astronomy) ; then the six sub-auxiliary sciences called the six Śāstras, viz., Mīmāṁsā, Vaiśeṣika, Nyāya, Yoga, Sāṁkhya and Vedānta and finally having studied the Brāhmaṇaṣ, the Aitareya, the Śatapatha, the Sāma and the Gopatha, one should undertake the study of the Vedas ; or else a layman should learn the meaning of the Vedas through the interpretations done by the scholars who have read all these above-mentioned works.

It has been stated that "none can know the Supreme Being unless one knows the Vedas." According to this dictum, a man, who is ignorant of the teachings of the Vedas, is not competent to know the Supreme Lord, Dharma (i.e. the righteousness) and all the sciences, because the Vedas alone are the original sources of all the sciences. Without knowing the Vedas, none can acquire true knowledge. Whatever knowledge of the true sciences existed, exists and will be known in the books or human minds on the earth has its origin in the Vedas ; for, all the exact and real knowledge has been enshrined in them by the Lord. The light of truth, wherever and in whatever form that has been shown, has sprung from the Vedas.ɸ

All men, therefore, should strive to understand the import of the Vedas.



---

* "नावेदविन्मनुते तं बृहन्तम् ।" (शाट्यायनोप० IV)

ɸ Cf. : (I) भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिध्यति । (*MS.* XII.97)

(II) यानीहागमशास्त्राणि याश्च काश्चित् प्रवृत्तयः ।
तानि वेदं पुरस्कृत्य प्रवृत्तानि यथाक्रमम् ॥
(*Mahabharata-ANU*. 122.n)

(III) निसृतं सर्वशास्त्रं तु वेदशास्त्रात् सनातनात् ॥ (*Yājñavalkya*)

CLEARING DOUBTS AGAINST PROJECTED BHĀṢYA

Q. Are you going to write an (absolutely) new *Bhāṣya* (i.e. commen tary) or do you mean to reveal (through it) what was alread stated (and what now has become obsolete) by the ancient grea commentators ? In the later case, it would not be acceptabl as it would be to grind what has already been powdere (*Piṣṭapeṣaṇa*).

A. I have to bring to light only what was written by the ancier scholars (Ācāryas), i.e. by the learned man (called Devas) of grea antiquity, for instance, the Aitareya and the Śatapatha etc (being commentaries on the Vedas) written by the *Ṛṣis,* beginnin with Brahmā and ending with Yājñavalkya, Vātsyāyana an Jaimini ; the Vedic interpretations in the form of the auxiliar works (*Aṅgas* of the Vedas) written by Pāṇini, Patañjali, Yāska an other great sages ; the six Śāstras called the sub-limbs (*Upāṅgas*) of the Vedas, composed by Jaimini and others ; the books stylec as the Upa-Vedas and the works entitled as the branches (i.e recensions) of the Vedas.

The true interpretation (of the Vedas) will be based on thei collective evidence. Nothing new will find place here which may be arbitrary and unauthentic.

Q. What purpose will it serve ?

A. The commentaries composed by Rāvaṇa,* Uvaṭṭa, Sāyaṇa, Mahī dhara and others are contrary to the real import of (the Vedas) The partial interpretations written by English men, Germans and other Europeans, on the line of the above-mentioned (oriental scholars) in their respective languages and also the translations written or being written by the Indians following (the style) of the above-mentioned writers into Modern Indian languages are full of erroneous meanings. The hearts of the good people will be enlightened (by my commentary) and they will renounce and reject

---

* Here *Rāvaṇa* is not the king of *Laṅkā* but a scholar of South India. (*Bhagavaddatta's* वैदिक वाङ्मय का इतिहास, Part II)

(the faulty) translations, when their mistakes and errors will be fully exposed.

For the economy of space, only a few defects and blemishes will be pointed out here by way of specimen, according to the maxim of the 'cooking-pot and boiled rice'.* For instance, Sāyaṇa. not understanding the deep import of the Vedas, has stated that all the Vedas pertain to the ritual aspect. This is wrong. Because they are the home of all sciences. It has already been briefly established. One can clearly infer from that that his contention is baseless. Moreover, the interpretation of the verse "Indram Mitram etc." (*RV*. I.164.46) (already explained) is mistaken. According to him the word 'Indra' is a noun, qualified by the words 'Mitra &c.'. But in reality all epithets, e.g. 'Indra' &c., qualify the noun 'Agni' which being associated with all other adjectives qualifies the eternal Brahman. According to the rule a substantive is united again and again with all adjectives respectively but adjectives are not repeated likewise (which qualify it). In this way, where there are a hundred or thousand adjectives which qualify a substantive, only the substantive is repeated again and again and adjectives are stated only once. Hence, the word Agni, in this verse, being a substantive has been spoken twice by God. Sāyaṇa, the great commentator, did not know it and consequently he fell in the error. The author of the Nirukta also has taken the word 'Agni' as substantive :

(1) "The wise describe this Agni, the one great universal Soul, in various ways as Mitra (i.e. the Friend of all) and Varuṇa (i.e. the Holiest) etc." (*N*. VII.18)

Agni (i.e. the Adorable One) is the name of the One (ultimate) Reality, i.e. the Supreme Being. Thus it may be borne in mind that the words Agni &c. are the (different) names of God.

Moreover (Sāyaṇa says that) God alone is invoked (everywhere) as a priest of a king keeps the interests of his master (always in view) in all his actions. But (contrary to this he adds that) in the

---

* The maxim of "the cooking-pot and the boiled rice" (स्थाली-पुलाक-न्याय) : In a cooking pot all the grains being equally moistened by the heated water and when one grain is found to be well cooked, the same may be inferred with regard to the other grains. So the maxim is read when the condition of the whole classs is inferred from that of a part.

(1) "इममेवाग्निं महान्तमात्मानमेकमात्मानं बहुधा मेधाविनो वदन्तीन्द्रं मित्रं वरुणमित्यादि ॥" (*N*. VII.18)

forepart of a sacrifice, God is represented by Agni, which has been kindled in the Vedi. It is self-contradictory; because if God alone is invoked by all names, why does he take Agni in the sense of the terrestrial fire, which has been kindled for sacrifice. (He ought to have taken the word Agni in the sense of God). Thus this statement is erroneous. If someone says that there is no contradiction because although Ācārya Sāyaṇa invokes Indra &c., yet they are simply the various forms under which God has manifested Himself. (To meet this objection) we say that if God is expressed by all names, e.g. Indra &c., it is wrong (to maintain that) God assumes various forms, e.g. Indra &c., because in (the *AV*. XIX. 11.3) and in (the *YV*. XL.8) He is described as "Unborn and Changeless" and as "Encompassing all, bright and formless etc." respectively.* This clearly establishes that God never assumes forms and takes birth. There are many such errors in the commentary of Sāyaṇa, the great commentator. They will be indicated in our commentary in the respective verses.

Similarly (another) commentator, Mahīdhara, in his commentary by name 'Vedadīpa' (i.e. a light on the Vedas) has grossly misinterpreted the Vedas and has seriously calumniated them. A few faults and mistakes by way of specimen are pointed out here :—

गणानां त्वा गणपतिँ हवामहे प्रियाणां त्वा प्रियपतिँ हवामहे निधीनां त्वा ।
निधिपतिँ हवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥ १ ॥
(*YV*. XXIII.19)

Mahīdhara's Interpretation

In his commentary on the above-cited stanza, he says : "In this stanza, the word '*Gaṇa-pati*' should be taken in the sense of 'a horse'. Thus the chief queen, the wife of the (royal) Sacrificer, lying with the horse, in the sacrificial hall, in the presence of all priests, says, "O Horse ! I take semen which would make me pregnant from thee and thou pourst unto me thy semen etc."**

* "अज एकपात् ॥" (*AV*. XIX.11.3)
"स पर्य्यगाच्छुक्रमकायम् ॥" (*YV*.XL.8)

** अस्मिन् मन्त्रे गणपति शब्दात् अश्वो गृहीतव्य इति । तद्यथा महिषी यजमानस्य पत्नी यज्ञशालायां शयाना सत्याह : हे अश्व, गर्भधं—गर्भधारकम् रेतः, अहम् आ

(Contd.)

But the real interpretation of this verse would be given below. (The relevant evidence on which the interpretation will be based is produced here first) :—

(1) "*Gaṇānāṃ Tvā Gaṇpatim Havāmahe* etc. "*Brāhmaṇaspatyam* (i.e. the lordship of the Vedas) lies in Brahman (i.e. Supreme Being). Brahman verily is Bṛhaspati (i.e. the Lord of the Great). He is treated by Brahman (i.e. the Vedas). He is called *Pratha* as well as *Sa-Pratha*." (*AB*. I.21)

(2) "*Prajāpati* verily is *Jamadagni*. He verily is *Aśva-Medha*; or Kṣhatra (i.e. princely power) is *Aśva* (i.e. horse) and other people are other animals. *Hiraṇya* (i.e. gold or shining power) is the form of princely power. *Hiraṇya* is verily a light." (*SB*. XIII.2.11.14-17)

(3) "A man does not indeed properly know that *Svarga*. *Aśva* (i.e. Omipresent God) alone knows it." (*SB*. XIII.2.12.1)

(4) "Empire is *Aśva-Medha*. That verily is a glory for the princely power. It makes the subjects loyal and faithful; or else

---

(Contd. from Page 407)

अजानि=आकृष्य क्षिपामि । त्वं च गर्भधं रेत: आ अजासि=आकृष्य क्षिपसि ।।"

The central idea of Mahīdhara's translation of this verse is given above. The whole cannot be produced here as it is too obscene. Moreover, the following nine stanzas are also not reproducible even in the semi-obscurity of a learned language. Hence, the translation of the subsequent verses according to the commentary of Mahīdhara would not be given here. Only his words will be reproduced.

(1) "गणानां त्वा गणपतिं हवामहे इति ब्राह्मणस्पत्यं, ब्रह्म वै बृहस्पतिः । ब्रह्मणैवैनं तद्भिषज्यति । प्रथश्च यस्य सप्रथश्च नामेति ।।" (*AB*. I.21)

(2) "प्रजापतिर्वै जमदग्निः । सोऽश्वमेधः । क्षत्रं वाश्वो विडितरे पशवः । क्षत्रस्यैतद्रूपं यद्धिरण्यम् । ज्योतिर्वै हिरण्यम् ।।" (*SB*. XIII.2.11.14-17)

(3) "न वै मनुष्यः स्वर्गं लोकमञ्जसा वेद । अश्वो वै स्वर्गं लोकमञ्जसा वेद ।।" (*SB*. XIII.2.12.1)

(4) "राष्ट्रमश्वमेधो ज्योतिरेव तद्राष्ट्रे दधाति, क्षत्रायैव तद्विशां कृतानुकरामनुवर्त्मानं करोति । अथो क्षत्रं वा अश्वः । क्षत्रस्यैतद्रूपं यद्धिरण्यम् । क्षत्रमेव तत् क्षत्रेण समर्धयति । विशमेव तत् विशा समर्धयति ।।" (*SB*. XIII.2.11.15-17)

princely power is *Aśva* and *Hiraṇya* (i.e. glory) is a form of princely power. Kṣatra (i.e. glory of the monarchy) strengthens the ruling power. Subjects prosper only by their own prosperity." (*ŚB*. XIII.2.11.15-17)

(5) " 'Thee, we invoke, the great Lord of *Gaṇas*'. The three queens and other ladies walk round it. They conceal it from her on this account or others are concealed from it. Then they begin the performance of the revolving round ceremony. Thrice, they walk round; or there are three regions ; with these regions, they make it revolve ; thrice they again walk round. It makes six ; because there are six seasons. They make it revolve (six times) as if it were with seasons. The vital airs leave them who perform the revolving ceremony in the Yajña. Nine times they walk round; as there are nine vital airs. He retains vital airs in him. Vital airs do not leave them. 'May I know (*Ajāni*) the *Garbhadha* (i.e. the impregnator, i.e. God); you also should know the *Garbhadha*'. Subjects are animals. *Garbha* contains in it subjects, i.e. animals." (*SB*. XIII.2.2.4-5)

(Under the light of the above-mentioned pieces of evidence the right interpretation of the Mantra would be as follows) :—

TRUE INTERPRETATION

We invoke Thee and resort to (thy shelter), O Supreme Lord ! who art the Lord and Guardian of the numerous orders, species and genuses of

---

(5) ''गणानां त्वा गणपति हवामहे इति। पत्न्यः परियन्ति। अपह्नुवत एवास्मा एतदतोऽन्येवास्मै ह्नुवतेऽथो धुवते एवैनं त्रि: परियन्ति। त्रयो वा इमे लोका:। एभिरेवैनं लोकै: धुवते। त्रि: पुन: परियन्ति। षट् सम्पद्यन्ते। षड् वा ऋतव:। ऋतुभिरेवैनं धुवते॥ अप वा एतेभ्य: प्राणा: क्रामन्ति, ये यज्ञे धुवनं तन्वते, नवकृत्व: परियन्ति। नव वै प्राणा:। प्राणानेवात्मन् धत्ते। नैभ्य: प्राणा अपक्रामन्ति। आहमजानि गर्भधम्। आत्वमजासि गर्भधम् इति। प्रजा वै पशव:। गर्भ: प्रजामेव पशूनात्मन् दधते॥'' (*SB*. XIII.2.2.4-5)

I have given above the literal translation of this passage which is very obscure. Dayānanda's explanation of this extract may be read later on in the text.

objects ; of all that is dear and much desired (by us), e.g. beloved friends and relations and Salvation etc. ; and of all the treasures and precious objects, e.g. knowledge, gems &c. The word '*Vaso*' is used in vocative case and is from *Vasu* which means Supreme Lord as He pervades this whole universe or as the whole universe abides in Him. May we by Thy grace know Thee who has encompassed all the globes and other effects by Thy power as if it were they are in Thy womb as a mother holds a child in her womb. Thou keepest the *Prakṛti* and atoms etc. in Thy womb. There is no one else than Thou who can retain them as such. Thou alone knowest fully all these. (*YV*. XXIII.19)

Similarly, the word *Gaṇapati* has been explained in the Aitareya and the Śatapatha as follows :—

"The word Brāhmaṇaspatya denotes God who is Lord (*Pati*) of Brahman (i.e. the Veda). It is said that Brahman verily is Bṛhaspati. A learned preceptor of truth teaches the Vedas to mankind or to the sacrificer and thus he cures them of all diseases (of ignorance). He desires himself to be a physician (*Bhiṣajyati*). God is called both *Pratha* as well as *Sa-pratha*. He is *Pratha* because He is all-pervading and *Sapratha* because He co-exists with Prakṛti, Ākāśa, &c. and His might which is spread (*Prath*) far and wide." (*AB*. I.21)

God, the Lord of creatures, is verily called *Jamadagni* according to the following evidence :—

(6) "*Jamadagnis* are so called because of many (*Prajamita*) fires or because of kindled fires." (*N*. VII.24)

All these luminous objects, *e.g.* solar globes etc., shine with His power only. With these effects, *e.g.* the sun, &c., and by the laws which they adhere to, God is known as their origin and as an object of worship. Hence, He is called *Jamadagni*.

Thus God being Jamadagni, is verily an *Aśva-Medha*. This is the first explanation. Secondly, an empire or princely power is (like) a horse and the subjects are like other animals. As other animals, *e.g.* sheep etc., are inferior in strength and speed to a horse, so the subjects are weaker than the royal state assembly. The glory and dignity of a state lies in riches, gold and in administration of justice. (*SB*. XIII.2.11.14-17)

As in the (above citation) allegorically the relation between the princely power and subjects and their duty towards each other are described,

---

(6) "जमदग्नय: प्रजमिताग्नय: प्रज्वलिताग्नयो वा ॥" (*N*. VII.24)

so the relation between soul and God as that of a servant and his master is also denoted. No man by virtue of his own power alone can easily obtain blissful heaven, i.e. God. He is known through His grace alone.

"*Aśva* (a horse) is also a name of God."* (*SB.* XIII.3.5.)

i.e. "God is called *Aśva* because He pervades the whole universe" (from the root *Aś* 'to pervade').

According to it, *Aśva* is a synonym of God. Moreover, (*Rāṣṭram Vā* etc.) the kingdom is called *Aśva*-Medha. The kingly power brings glory to his *Rāṣṭra* (country) and it redounds to the glory of the ruling power. It causes the people to abide by his will. Hence the kingdom is called by the name of *Aśva*-Medha ; or, the princely power is called by the name of *Aśva* Medha. Wealth (and majesty) are its essence. By this princely power endowed with glorious wealth only the kingship is strengthened and not the subjects. Subjects become prosperous by the liberty (allowed to them). Hence, where there is an absolute monarchy, the subjects are oppressed. Consequently, the administrative power should be vested in the people.

(*SB.* XIII.2.11.15-17)

(*Gaṇānām* etc.). Let the women also for the protection and strengthening of the empire perform the sacrifice of knowledge, i.e. teaching and training of the children. If they show negligence (*Apanhava*, i.e. concealment) in making efforts for the achievement of success, the learned ought to remove their this (negligence). Persons instigating women to deviate (from the path of duty) should be penalised and kept at an arm's length. Thus they should thrice be provided protection in every respect. Through the daily instructions, children should be made physically and spiritually strong. The persons who know God, Who keeps all things in His womb (*Garbhadham*), never lack vital airs, power and prowess. Hence a man should always desire to know God, who is *Garbhadha*, i.e. the holder of all things in His womb. It is to be interpreted as : God's power is the origin of all things. He, who surpasses in knowledge all subjects who are termed as animals, firmly believes that all subjects reside in the all-pervading God.

(*SB.* XIII.2.2.4-5)

We have, in this way, briefly described the (correct) import of the above Mantra (*YV*. XXIII.19).

It is, therefore, quite clear that the interpretation of Mahīdhara is quite contrary to the right meaning given by us.

---

* "अश्वो यत ईश्वरों वा अश्व: ।।" (*SB.* XIII.3.5)

(The Second Mantra is as follows) :—

"ता उ॒भौ च॒तुर॑: प॒दः स॒म्प्रसा॑रयाव स्व॒र्गे लो॒के ।
प्रोर्णु॑वाथां॒ वृषा॑ वा॒जी रे॑तो॒धा रेतो॑ दधातु ॥ २ ॥" (*YV*. XXIII.20)

Mahīdhara's interpretation

"अश्वशिश्नमुपस्थे कुरुते वृषा वाजीति । महिषी स्वयमेवाश्वशिश्नमाकृष्य स्वयोनौ स्थापयति ॥"

TRUE INTERPRETATION

(For the true interpretation of this verse, the following evidence from the Śatapatha be taken into consideration) :—

(7) "Let us both (i.e. king and the subjects) spread that four *Padas* (i.e. *Dharma, Artha, Kāma & Mokṣa*) and propagate them so that we two may achieve the blissful Heaven (i.e. *Mokṣa*). We should fill all the living beings with happiness. The (country) is really a heaven where *Paśus* (i.e. subjects) are made literate. Hence it is said (in the above verse) that the mighty (*Vājin*) *Vṛṣa* (i.e. one who showers knowledge) may impart (*Retas*) strength (in us) as he is *Retodhā* (Abode of strength). It refers to both." (*SB*. XIII.2.2.5)

(According to this evidence) the true interpretation of the above-cited verse is) :—

May we both, the king and the people, achieve the four objects *viz*., righteousness, riches, desire and emancipation in co-ordination with each other in order to establish perpetual happiness in the beautiful and lovable universe for imparting pleasures to all beings. That country is Heaven where men of brutal inclinations (*Paśus*) who unrighteously misappropriate the property and belongings of others, are reformed through the medium of precepts, teaching and punishments. Both, i.e. the king and the people should, therefore, strive to procure mutual happiness by assisting and supporting the learned and the wise who may freely spread knowledge and other virtues and acquire from them knowledge and valour ceaselessly. The word *Vṛṣa* means a preceptor showering knowledge (upon the masses) and who is also called *Vājin*, i.e. a source of strength. This is the purport of this Mantra. (*YV*. XXIII.20)

---

(7) "ता उभौ चतुरः पदः सम्प्रसारयावेति 'मिथुनस्यैवावरुध्यै'। 'स्वर्गे लोके प्रोर्णुवाथाम्' इत्येष वै स्वर्गो लोको यत्र पशून् संज्ञपयन्ति । तस्मादेवमाह 'वृषा वाजी रेतोधा रेतो दधातु' इति मिथुनस्यैवावरुध्यै ॥" (*SB*. XIII.2.2.5)

"यकासकौ शकुन्तिकाऽऽहलगिति वञ्चति ।
आहन्ति गभे पसो निगल्गलीति धारका" ॥ ३ ॥ (*YV*. XXIII.22)

Mahīdhara's Interpretation

"अध्वर्य्वादय: कुमारीपत्नीभि: सह सोपहासं संवदन्ते । अङ्गुल्या प्रदेशयन्नाह—स्त्रीणां शीघ्रगमने योनौ हलहलाशब्दो भवतीत्यर्थ: । (गभे=) भगे, शकुनिसदृश्यां, यदा पसो लिङ्गमाहन्ति आगच्छति । (पस:) पुंस्प्रजननस्य नाम । ह गत्यर्थ: । यदा भगे शिश्नं समागच्छति, तदा (धारका) धरति लिङ्गमिति धारका योनि निगल्गलीति नितरां गलति, वीर्यं क्षरति । यद्वा शब्दानुकरणम् । गल्गलेति शब्दं करोति ।

"यकोसकौ०" ॥ ४ ॥ (*YV*. XXIII. 23)

Mahīdhara's Interpretation

कुमारी अध्वर्युं प्रत्याह—अंगुल्या लिंगं प्रदेशयन्त्याह—अग्रभागे सच्छिन्द्रं तव मुखमिव भासते ।"

TRUE INTERPRETATION

(The true interpretation of this verse is based on the follo evidence from the Śatapatha) :—

(8) "*Yakā-sakau Śakuntikā*. Here subjects are verily *Śakun* (i.e. small birds). '*Halag-iti-vañcati*', i.e. (a king) ve deceives his subjects for *Raṣṭra* (i.e. kingdom). '*Ā H Gabhe Paso Nigalgaliti Dhāraketi*' : Subjects verily are ca *Gabha*, and *Rāṣṭra* (a king or kingdom) is *Paśa*. A king ve destroys his subjects. Hence, the slayer of subjects is a *Rā* (i.e. a king)." (*SB*. XIII.2.

EXPLANATION

As in the presence of a hawk a smaller female bird is weak, simil the subjects (*Viṭ*) are insignificant before a monarch. (*Ā Halagiti* Kings doubtlessly for the happiness of the state officials always deceive suppress) the masses. (*Ā Hanti* etc.) The subjects are called *Gabha* (to grasped) and regal power or kingdom is called *Pasa* (to be touched). kingdom is touched (i.e. influenced) by the subjects. A king inwa torments and ruins the subjects in all matters. Wherever the ruling po is vested in *One* individual, the masses are torpedoed. Hence, a mon should not be acknowledged as Head of the State (Rājā). Only a Presi

---

(8) "'यकासकौ शकुन्तिकेति', विड् वै शकुन्तिका हलगिति वञ्चतीति । विशं राष्ट्राय वञ्चत्याहन्ति गभे पसो निगलगलीति धारकेति विड् वै गभो राष्ट्रं राष्ट्रमेव विश्याहन्ति । तस्माद्राष्ट्री विशं घातुक: ॥" (*SB*. XIII.2.

responsible to the *Sabhā* (Parliament) who is virtuous, endowed with good qualities and learned, should be accepted as King.

Mahīdhara's evil interpretation stands no comparison to this true explanation (of this verse).

"माता च ते पिता च तेऽग्रं वृक्षस्य रोहतः ।
प्रतिलामीति ते पिता गभे मुष्टिमतंऽसयत् ॥ ५ ॥ (*YV*. XXIII.24)

Mahīdhara's Interpretation

"ब्रह्मा महिषीमाह—महिषि, हये हये महिषि, ते तव माता, च पुनस्ते तव पिता, यदा वृक्षस्य वृक्षजस्य काष्ठमयस्य मञ्चकस्याग्रमुपरिभागं रोहतः आरोहतः, तदा ते पिता गभे भगे (मुष्टि) मुष्टितुल्यं लिङ्गमतंसयत् तंसयति-प्रक्षिपति । एवं तवोत्पत्तिः इत्यश्लीलम् । लिङ्गमुत्थानेनालंकरोति वा तव भोगेन स्निह्यामीति वदन्नेवं तवोत्पत्तिः ॥"

CORRECT INTERPRETATION

(The Śatapatha interprets it as follows) :—

(9) "*Mātā ca te Pitā ca te*. Here this (earth) is mother and that (upper region) is father. He is brought to the world of happiness by them. *Agram Vṛkṣasya Rohataḥ*. Here *Śrī* (i.e. glorious riches) is the top (i.e. the head) of the state. It is the *Śrī* that makes him the head of the state. *Pratilamīti te Pitā Gabhe Muṣṭimataṁ-sayat*. Subjects are verily *Gabhas* (i.e. the yielder of wealth). *Rāṣṭra* (i.e. monarchy) is like a fist. The monarch torments the masses. Hence, a king is called the murderer of masses." (*SB*. XIII.2.3.7)

TRUE INTERPRETATION

(The following true interpretation is based on the above-quoted evidence) :—

O man ! this earth and knowledge are like thy mother, because the former on account of her gifts in the form of medicinal herbs and other numberless substances and the latter by causing the birth of scientific

---

(9) "माता च ते पिता च ते इति । इयं वै मातासौ पिताभ्यामेवैनं स्वर्गं लोकं गमयत्यग्रं वृक्षस्य रोहतः इति । श्रीः वै राष्ट्रस्याग्रम् । श्रियमेवैनंऽराष्ट्रस्याग्रं गमयति । 'प्रतिलामीति ते पिता गभे मुष्टिमतंऽसयत्' । इति । विड् वै गभो, राष्ट्रं मुष्टी, राष्ट्रमेवाविश्य आहन्ति । तस्माद्राष्ट्री विशं घातुकः ॥"
(*SB*. XIII.2.3.7)

wisdom in thee, deserve all respect. That shining firmament, the light, the learned and God are like thy fathers ; because they protect (*Pitā*, √*Pā* 'to protect') thee and are the cause of all thy activities and pleasant gifts. A wise man makes a soul achieve the world of bliss—the heaven—by these means. The *Śrī* (i.e. glory), i.e. learning and riches in the form of virtues, jewels &c., is the topmost (i.e. the head) feature of the Rāṣṭra. Through this glory a man obtains fame. This is the foremost aspect or happiness of a Rāṣṭra. The subjects are termed as *Gabha* (i.e. the womb), because they are the sources of all prosperities. The *Rāja-karma* (i.e. the act of Government) is called *Muṣṭi* (i.e. a fist) ; because as a man catches money in his fist so a single absolute monarch holds out in his hands unjustly the entire best and most precious riches from his subjects for his personal pleasures. The king is called the *Ghātuka* (i.e. the murderer) of the masses because he pierces them out by his deeply internal tricks.

The interpretation given by Mahīdhara is quite opposed to this exact rendering. Hence, his explanation should not be accepted.

"ऊर्ध्वामे॑नामुच्छ्रा॑पय गि॒रौ भा॒रꣳह॑रन्निव ।
अथा॑स्यै॒ मध्य॑मेधताꣳशी॒ते वाते॑ पु॒नन्नि॑व" ॥ ६ ॥ (*YV*. XXIII.26)

Mahīdhara's Interpretation

"यथा अस्यै अस्या वा वाताया मध्यमेधताम्—योनिप्रदेशो वृद्धिं यायात् यथा योनिर्विशाला भवति, तथा मध्ये गृहीत्वा उच्छ्रापयेत्यर्थः । दृष्टान्तान्तरमाह—यथा शीतले वायौ वाति पुनन् धान्यपवनं कुर्वाणः कृषीवलः धान्यपात्रम् ऊर्ध्वं करोति तथा इत्यर्थः" ॥

"यद॑स्या अꣳहु भेद्याः॑ कृधु स्थूलमु॒पात॑सत् ।
मु॒ष्काविद॑स्या एजतो गोश॒फे श॑कु॒लावि॑व" ॥ ७ ॥ (*YV*. XXIII.28)

Mahīdhara's Interpretation

"यत् यदा, अस्या-परिवृक्तायाः; कृधु ह्रस्वं स्थूलं च, शिश्नमुपातसत् उपगच्छत् योनिं प्रतिगच्छेत्, तं स उपक्षये तदा मुष्कौ वृषणौ इत एव अस्याः योनेरुपरि एजतः कम्पेते । लिङ्गस्य स्थूलत्वात् योनेरल्पत्वात् वृषणौ बहिस्तिष्ठतः इत्यर्थः । तत्र दृष्टान्तमाह—गोशफे जलपूर्णे गोखुरे शकुलौ मत्स्याविव । यथा उदकपूर्णो गोः पदे मत्स्यौ कम्पेते" ।

The real interpretation of these above-cited two verses is the following extract from the Śatapatha :—

(10) "*Ūrdhvam Enām-Ucchrāpaya.* By this *Śrī* (i.e. glory) is meant. *Rāṣṭra* (i.e. the good Government) is *Aśva-Medha.* The good

---

(10) "ऊर्ध्वमेनामुच्छ्रापयेति । श्रीः वै राष्ट्रमश्वमेधः । श्रियमेवास्मै राष्ट्रमूर्ध्व-मुच्छ्रापयति । गिरौ भारं हरन्निवेति । श्रीर्वै राष्ट्रस्य भारः । श्रियमेवास्मै (Contd.)

government improves the riches (i.e. the economic condition) of the state and thus for him (i.e. king) it brings glory. *Girau Bhāraṃ Haran Iva* i.e. Śrī, i.e. glory, is the dignity of the state. The (good) government brings to him glory. He establishes the state in glory of riches. *Atha Asyai Madhyam Edhatām iti.*' *Śrī* is the centre (i.e. mainstay) of the empire. The prosperous food (condition) brings glory into the state. *Śīte Vāte Punan Iva,* i.e. the maintenance of the achievements (*Kṣema*) is verily *Śīta* (i.e. coolness, i.e. the strength) of the empire. He brings *Kṣema* to the empire."

(*SB*. XIII.2.3.1-4)

TRUE INTERPRETATION

O man ! raise the glory of the empire to the highest pitch by serving it to the best of your capacity. Rāṣṭra (i.e. the good government) is the *Aśva-medha* sacrifice. A government attains the highest glory when it is run by a parliament. This act (of a government) is as hard as to take a heavy burden uphill to the peak of a mountain. What is meant by the heavy burden ? To this question it is stated here that glory (*Śrī*) is the

---

(Contd. from Page 415)

राष्ट्रँ सन्नह्यति । अथो श्रियमेवास्मिन् राष्ट्रमधिनिदधाति । अथास्यै मध्यमेधतामिति । श्रीर्वै राष्ट्रस्य मध्यँ श्रियमेव राष्ट्रे मध्यतोऽन्नाद्यं दधाति । शीते वाते पुनन्निवेति ।' क्षेमो वै राष्ट्रस्य शीतम् । क्षेममेव अस्मै करोति ॥"

(*SB*. XIII. 2.3.1-4)

The other verse cited above (from *YV*. XXIII. 28) has not been translated by our author here. We, therefore, give below an English rendering of the commentary upon this verse from his Yajurveda Bhāṣya to show the real meaning of this Mantra according to our author :—

"When a king, who himself has no grain of guilt and defects, personally supervises and remains vigilant about all the acts, small and great, of the masses, the thieves and the officials and other selfish men, who are harmful to the national prosperity like rats, remain peacelessly restless like two fish struggling in a water-filled hole created by the foot of a cow".

burden of the empire. They (people) should make the state incomparably glorious by means of the parliamentary system of administration. In this way the masses make the empire glorious raised aloft. "What is the centre of the state ?" To this question it is said here that glory is the centre (or middle portion or stomach) of the state. By good parliamentary system of government the state becomes mighty and prosperous on account of easy food situation, comforts and enjoyments. The protection of the state is called *Śita*. A good parliament should protect the state. (*YV*. XXIII.29)

Mahīdhara's interpretation is opposed to this real one also.

"यद्देवासो ललामगुं प्र विष्टीमिनमाविषुः ।
सक्थ्ना देदिश्यते नारी सत्यस्याक्षिभुवो यथा" ॥ ८ ॥ (*YV*.XXII.26)

Mahīdhara's Interpretation

"(यत्) यदा (देवासः) देवाः दीव्यन्ति क्रीडन्ति, देवाः होत्रादयः ऋत्विजो (ललामगुं) लिङ्गं (प्र आविशुः) योनौ प्रवेशयन्ति । ललामेति सुखनाम । ललामं सुखं गच्छति प्राप्नोति ललामगुः शिश्नः । यद्वा ललामं पुण्ड्रं गच्छति ललामगुः लिङ्गम्, योनिं प्रविशदुत्थितं पुण्ड्राकारं भवतीत्यर्थः । कीदृशं ललामगुं-(विष्टीमिनं) शिश्नस्य योनिप्रदेशे क्लेदनं भवतीत्यर्थः । यदा देवाः शिश्नक्रीडिनो भवन्ति ललामगुं योनौ प्रवेशयन्ति तदा (नारी) (सक्थ्ना) ऊरुणा ऊरुभ्यां (देदिश्यते) निर्दिश्यते, अत्यन्तं लक्ष्यते । भोगसमये सर्वस्य नार्यङ्गस्य नरेण व्याप्तत्वात् ऊरुमात्रं लक्ष्यते । इयं नारीतीत्यर्थः ।"

TRUE INTERPRETATION

As the Devas (i.e. the wise) having achieved the true knowledge through direct perception acquire (lit. enter) the permanent pleasure endowed with sympathetic notions, so the subjects also are filled with happiness by their company and counsel. As a woman conceals her lower parts (*Sakthna*) with garments, so the learned cover the masses with all bliss. (*YV*. XXIII.29)

"यद्धरिणो यवमत्ति न पुष्टं पशु मन्यते ।
शूद्रा यदर्यजारा न पोषाय धनायति" ॥ ९ ॥ (*YV*. XXIII.30)

Mahīdhara's Interpretation

"क्षत्ता पालागलीमाह—(शूद्रा) शूद्रजातिः स्त्री यदा अर्यजारा भवति, वैश्यो यदा शूद्रां गच्छति, तदा शूद्रः पोषाय न धनायति (ते) पुष्टिं नेच्छति, मद् भार्या वैश्येन भुक्ता सती पुष्टा जातेति न मन्यते । किन्तु व्यभिचारिणी जातेति दुःखितो भवतीत्यर्थः । (यद्धरिणो०) पालागली क्षत्तारमाह—यत् यदा शूद्रः अर्यायै अर्याया वैश्याया जारो भवति, तदा वैश्यः पुष्टिं

नानुमन्यते। मम स्त्री पुष्टा जातेति नानुमन्यते । किन्तु शूद्रेण नीचेन पुस्ता इति क्लिश्यतीत्यर्थः:" ॥

(The following citation from the Śatapatha gives a clue to the right interpretation given as under) :—

(11) " 'That the deer eats barley'. Here the subjects are barley. *Rāṣṭra* (i.e. a king) is deer. Masses become eatables for the (selfish) king. Hence, a king devours subjects."

" '*Na Puṣṭam Paśu Manyate*', i.e. therefore, a king does not strengthen the *Paśus* (i.e. the animals, i.e. the masses). *Śūdra Yadarya-Jārā na Poṣāya Dhanāyati*, i e. hence he does not anoint a son of a Vaiśya (i.e. a trader)". (*SB*. XIII.2.3.8)

TRUE INTERPRETATION

The subjects are like barley. The absolute monarch in the kingdom is a deer as he takes away the best things. As a deer having taken away the vegetables from the field becomes stout and happy, so the absolute monarch takes care of his own pleasures and happiness. Hence he for his own personal happiness and selfish motive regards his subjects as his meals. As a meat-eater having found a well-nourished animal desires to eat its flesh and never thinks of its welfare or life so an absolute monarch remains always perturbed with fear of any of his subjects, growing more powerful than he and with this thought in view he remains reluctant to protect the masses. As a low born (Śūdra) woman co-habits with her paramour of the Vaiśya family, her husband does not feel strong and delighted, so the masses do not become prosperous and strong when they are governed by a single individual monarch. Hence, a timid-natured son of a Vaiśya woman and a stupid son of a Śūdra woman should never be installed as kings. They should not be made the head of the state.

The interpretation of Mahīdhara is absolutely opposed to this interpretation offered by the Śatapatha.

"उत्सक्थ्या अव गुदं धेहि समञ्जिं चारया वृषन् ।
य स्त्रीणां जीवभोजनः" ॥ १० ॥ (*YV*. XXIII.21)

---

(11) "यद्धरिणो यवमत्ति इति । विड् वै यवो राष्ट्रँ हरिणो विशमेव राष्ट्रायाद्यां करोति । तस्माद्राष्ट्री विशमत्ति ॥ 'न पुष्टं पशुं मन्यते' इति । तस्माद्राजा पशून्न पुष्यति । शूद्रा यदर्यजारा न पोषाय धनायति इति । तस्माद्वैशीपुत्रं नाभिषिञ्चति ॥" (*SB*. XIII.2.3.8)

Mahīdhara's Interpretation

"यजमानोऽश्वमभिमन्त्रयते । हे वृषन्, सेक्तः अश्व, उत् ऊर्ध्वे सक्थिनी उरू यस्यास्तस्या महिष्या गुदमव गुदोपरि रेतो धेहि वीर्यं धारय । कथम् ? तदाह—अञ्जि लिङ्गं सञ्चारय योनौ प्रवेशय । योऽञ्जिः स्त्रीणां जीवभोजनः । यस्मिन् लिङ्गे योनौ प्रविष्टे स्त्रियो जीवन्ति भोगांश्च लभन्ते तं प्रवेशय ॥"

TRUE INTERPRETATION

O Learned President of the council (of the state) ! O Thee, the fulfiller of all desires (*Vṛṣan*, lit. the rainer of all desires), spread the light of knowledge, happiness and justice (*Añji*) over these subjects. Make him cast his head down who being a lustful debauch plays havoc with the prosperity or chastity of others and put him into prison (*Yaḥ Strīṇām Jīva-Bhojanaḥ*). Similarly award a severe punishment to her who among women may be (*Ut-Sakthi*) adulteress. Punish miscreants who are called *Jīva-Bhojana* of women because they live upon women and destroy the lives of others.

All men will regard this much criticism sufficient to condemn the whole of the Vedadīpa*, the so called commentary written by Mahīdhara.

---

* The too much obscene and vulgar interpretation given by Mahīdhara in his Vedadīpa commentary has been rightly condemned by our great author but he has not criticised and condemned the similar interpretation of those very verses offered in the Appendix (*Pariśiṣṭa*) of the *Śatapatha Brāhmaṇa*, under the topic "अभिधगोः परिशिष्टं भवति" (*SB*.XIII.5.2). He has only referred to that right interpretation which is contained in the actual body of the book. This clearly indicates that Ṛṣī Dayānanda does not accept the "Appendix" portion as authentic, which according to him appears to be later interpolation. This is established by the fact firstly that the obscene interpolation falls only in the *Pariśiṣṭa* and not in the main body of the book and secondly this interpretation is contrary to what has already been stated. It is out of context and self-contradictory. The obscene *Viniyogas* contained in *Kātyāyana Śrauta Sūtras* regarding these verses are merely based on the interpolated part of *Śatapatha*, and ignore the main text. Hence, those cannot be accepted as genuine. The original correct *Viniyogas* appear to have been replaced by these interpolated obscene ones.

I shall bring to light other errors of Mahīdhara too at the proper places in my contemplated commentary. If such false (and erroneous) approach is the fate of the commentaries written by the Indian (scholars), e. g. Sāyaṇa, Mahīdhara &c., what would be the state of miserable condition and false position of the Europeans who followed them and interpreted the Vedas in their own languages. The intelligent can easily assess the value of those translations written in English or in Modern Indian languages by Indians who followed the Europeans. The Āryans should attach least importance to such commentaries because by putting reliance on them the true interpretation (of the Vedas) would suffer and the misinterpretations and errors would come in vogue. None should, therefore, regard these interpretations as true. That the Vedas contain all sciences and nothing is false in them would be evidently clear to all men when this (attempted) complete commentary of the four Vedas is printed, published and placed before the intelligentsia. By doing so, all men will understand that no knowledge is equal to the Divine knowledge contained in the Vedas.



A BRIEF DECLARATION OF PRINCIPLES

In (the projected) commentary of the Vedas we shall refer to the ritual side (*Karmakāṇḍa*) only to the extent as is inferable directly from the import of the (textual) words. We shall, however, not provide a detailed account of the ritual acts which are to be performed in a variety of Yajñas, beginning with the *Agnihotra* upto the *Aśva-Medha*, in accordance with the Mantras which are applicable to the ritual portion also. The reason is that the application of the Mantras to the various parts of rituals, in detail, has already been described in the books (on Rituals), e.g. the Aitareya and the Śatapatha, the Pūrvamīmāṁsā, Śrautasūtras, &c. The repetition of the same in our commentary will mar our work with the blemish of tautological repetition amounting to the grinding of the already powdered thing—the fault which disfigures the books composed by the non-seers. Only so much application of the Mantras to the Rituals is to be recognised and specified as has the authority of the Vedas themselves ; or is supported by other cognate evidence ; or is inferable from the import of the Mantras and is contained in the above-named books. Similarly we shall refer to the worship portion also only to the extent as would be compatible with the context and the actual interpretation of the text ; because the same has been described in detail by Patañjali in his Yoga-śāstra. The same treatment will be awarded to the (spiritual) knowledge portion as it has been fully explained in the Sāṁkhya, the Vedānta, Upaniṣads, &c. The knowledge of these three portions, if achieved with efficiency, leads to the utilitarian purposes. This is called the Vijñāna-kāṇḍa (i.e. the philosophical portion). The detailed exposition of these four portions can be found in the respective explanatory works written in accordance with the Vedas. But the same should be accepted if it is found on examination to be consistent and in agreement with the Vedas for there can be no branches in the absence of their roots. The proper knowledge of accents (i.e. *Udātta* etc.), articulation and pronunciation of the Vedic words should be acquired from the study of the auxiliary works of the Vedas, viz. grammar &c. The same has precisely and correctly been dealt with in the books and for this reason we shall not harp on the same string here also. The definition of metres should be studied from the aphorism of Piṅgala, the work on prosody. We shall give the *Svara* of every Mantra,

according to the (following) aphorism of Piṅgala because now-a-days the tradition of chanting the Mantras in accordance with the particular tune (*Svara*) in accompaniment with the musical instruments is no longer in vogue :—

(1) "The *Svaras* are *Ṣaḍja, Ṛṣabha, Gāndhāra, Madhyama, Pañcama, Dhaivata* and *Niṣāda*." (*PL*. III.94)

Similarly, the special sciences such as Medical &c., should be learnt from the works on Āyurveda (i.e. the science of life) which are regarded as the Upa-Vedas. All these special sciences shall be referred to in the commentary on the Vedic text frequently. Thus the knowledge gained from the study of the real Vedic interpretation based on strong and cogent reasons will surely ward off all doubts of all men.

We shall give the meaning of each word of the Vedic verses in Sanskrit as well as in Prākrit (i.e. Hindi)* and shall supplement the same with relevant evidence. We shall cite the grammatical authority also wherever it is deemed necessary to do so. It will rule out all the false modern commentaries which are opposed to the real import of the Vedas and also to the ancient interpretations. All men, on beholding the true interpretations of the Vedas, will love them dearly and greatly. A disastrous mischief has been created by the commentaries of Ācārya Sāyaṇa &c., which they composed in accordance with their unrestricted self-interest and the trend of current public opinion, with a view to securing renown. Europeans, too, following their foot-prints have fallen into the same errors about the Vedas. Through God's grace when our commentary, based on the authority of the Vedic commentaries, e.g. the Aitareya, the Śatapatha &c., written by the Ārya Munis (i.e. the thinkers), Mahā Munis, Ṛṣis (i.e. the inspired observers) and Mahā Ṛṣis will come to a successful finish, a genuine happiness will enlighten all men. Wherever a stanza is capable of denoting two meanings, i.e. spiritual and secular (material)—through the figure of speech, called Paronomasia, in accordance with the

---

(1) "स्वराः षड्जर्षभगान्धारमध्यमपञ्चमधैवतनिषादाः ।" (*PL.* III.94)

* Swāmī Dayānanda wrote only the Sanskrit version of this book. Hindi rendering was done by Paṇḍitas engaged by him for this purpose. It is clear from the correspondence of our author. The Sanskrit text only is authentic and not the Hindi version which is at variance with Sanskrit and often contrary to it.

authority, we shall give both of them. But nowhere, in any interpretation of any verse, will a reference to God be absolutely absent, because He pervades every portion of this universe and is the efficient cause of this effect—the world. For God, i.e. the cause, is always associated with effect. Where the secular interpretation alone is possible, there this also must be borne in mind that all the substances, the earth &c., exist in the order in which they have been destined by God. In the same way when a verse expresses only a spiritual import, the secular significance is also justified through the co-relation of cause and effect.



A FEW QUESTIONS AND ANSWERS

Q. Why are the Vedas divided into four parts ?

A. With a view to imparting knowledge of various sciences.

Q. What are those (sciences) ?

A. The science of music (including accent and articulation) is of three types. The science of music has three distinct notes : (1) a short or quick, (2) an intermediate and (3) a long one or slow. The articulation or pronunciation (of a sound) is again of three varieties, i.e. a short, a long and an extra long. To pronounce a long vowel it takes double the time of that which is required in pronouncing a short vowel and thrice as much time is spent to pronounce an extra long vowel as is needed in pronouncing a short vowel. That is why one and the same Mantra is repeated in the texts of four Vedas. Moreover (lit. for instance), by the Ṛg verses they eulogise, by Yajur verses they perform sacrifices and by the Sāman verses they sing. The qualities and properties of objects have been defined and brought to light in the Ṛgveda. In the Yajurveda are enjoined the various ways of practical and utilitarian application of the substances of the known qualities to the various arts and activities. In the Sāmaveda, a discriminate thought is to be put forward in order to realise the mutual relation between knowledge and action so that the final aim may be achieved. The Atharvaveda gives final and finishing touches to the science of the final results of knowledge imparted in the three Vedas. Thus the preservation and development of the sciences (known from the said three Vedas) are the objects of the Atharvaveda. These are the few reasons for the division of the Vedas into four parts.

Q. What is the purpose of creating four *Saṁhitās* (collections) ?

A. The purpose of creating *Saṁhitās* is to arrange Mantras pertaining to particular sciences in (particular) order according to contextual reference and their relation with the

preceding and succeeding stanzas so that the sciences described in them may be easy to grasp.

Q. What for have the Vedas been divided into *Aṣṭakas, Maṇḍalas, Adhyāyas, Sūktas, Śatakas, Kāṇḍas, Vargas, Daśatis, Trikas, Prapāṭhakas* and *Anuvākas ?*

A. For the obvious reason so that the Vedas may be easily and conveniently studied and taught, and that the verses may be readily calculated and that the context of each topic may easily be understood,

Q. Why are the Ṛgveda, Yajurveda, Sāmaveda and the Atharvaveda respectively regarded as the first, the second, the third and the fourth ?

A. There can be no clear understanding and liking for an object, unless and until a direct knowledge of the relation between a substance and its qualities is achieved. Without this, there can be no attempt and without (an intelligent) attempt there can be no happiness. The Ṛgveda deserves to be counted as the first Veda as it deals with this (abovementioned) subject. After knowing the qualities (from the Ṛgveda) of objects. they are brought into practical use and all round benefit is derived from them. This subject of doing good to the whole universe is dealt with in the Yajurveda. Hence it is eounted as the second in order. The Samaveda discusses the questions as to how far the knowledge, action and worship portions can be improved and what is their ultimate achievement. Hence it is counted as the third. As the Atharvaveda teaches to preserve and supplement the knowledge described in the other three Vedas, it is counted as the fourth one. The order of enumeration of the four Vedas as the Ṛg, Yajur, Sāma and Atharva is based on the fact that their subjects are interrelated in the same order, i.e. the one following depends on the one preceding it. The subject, e.g. the knowledge of the qualities of substances, their application for practical purposes, spiritual knowledge and their development and preservation respectively belong to the four Vedas. Their titles are also significant. The word Ṛg is from the root Ṛk 'to praise' (or define); the word Yajur is from the root *Yaj* 'to revere the learned', 'to associate with them' and to make a gift; the word Sāma is derived from the root *Sām*

'to propitiate' or from the root *Ṣo* 'to finalise a thing'; the word Atharva is taken from the root *Tharv* 'to waver' (in mind) with negative 'A' in the beginning. Thus it means absence of doubts. This word is explained in the Nirukta as follows :—

(1) "The root 'Tharv' means to waver or move about. Its negation is A—tharva." (*N.* XI.18)

Thus the Vedas are counted in this (particular) order in accordance with the meanings of the roots from which their names are accomplished.

Q. Why are Ṛṣi, Devatā, Metre and Svara indicated over every verse ?

A. The names of the Seers (*Ṛṣis*) by whom the real import of the verse was discovered subsequently to the revelation of the Vedas by God are indicated over the verses because the Seers have brought it to light through the meditation and favour of God and have taken specific pain and effort for this purpose. Names of such Seers deserve mention over the verses in order to perpetuate their memory. This assertion is supported by the following evidence from the Nirukta :—

(2) "He, who only hears the speech (without knowing its meaning) enjoys no fruit or flower. For him speech yields no fruit or flower or sparingly yields fruit and flowers. The meaning is

---

(1) "थर्वतिश्चरतिकर्मा । तत्प्रतिषेधः" ॥ (*N.* XI.19)

(2) "यो वाचं श्रुतवान् भवत्यफलामपुष्पामिति । अफलाऽस्मा अपुष्पा वाग् भवतीति वा । किञ्चित् पुष्पफला इति वा । अर्थं वाचः पुष्पफलमाह । याज्ञदैवते पुष्पफले । देवताऽध्यात्मे वा ॥ साक्षात् कृतधर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात् कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुः । वेदं च वेदाङ्गानि च । बिल्मं भिल्मं भासनमिति वा । एतावन्तः समानकर्माणो धातवः । धातुर्दधातेः । एतावन्त्यस्य सत्त्वस्य नामधेयानि । एतावतामर्थानामिदमभिधानम् । नैघण्टुकमिदं देवतानाम् । प्राधान्येनेदमिति । तद् यद् अन्यदैवते मन्त्रे निपतति नैघण्टुकं तत्" । (*N.* I.20)

the flower and fruit of the speech or the Yajña and the Devat are respectively flower and fruit or the knowledge of Devat and Ātman (soul).

There were Seers who had direct perception c Dharma (by intuition). They transmitted the Mantras to th others (i.e. descendants) to whom Dharma did not manifes itself by oral tradition. Others declining in oral instruction composed this book for detailed grasp and the Vedas and th Vedāṅgas. The word *Bilma* means a detailed examinatio or knowledge.

These roots are of identical meaning. The word *Dhāt* (i.e. the root) is from the root *Dhā* 'to support'. So man names express this (one) substance. So many meanings ar expressed by this (one) noun. This name of Devatā i Naighaṇṭuka (i.e. incidental) and this is the principal. Inci dental is that epithet which occurs in a Mantra related to som other Devatā." (*N*. I.20

EXPLANATION

The man who hears or reads (the Vedas) without knowing th significance gets no fruit.

Q. What is the fruit of Speech ?

A. The end of speech is knowledge and the performance of actio according to the knowledge. Those who having come to kno this, practise accordingly, attain (the rank of) the Seers (Ṛṣis and they have direct vision of Dharma (by intuition), i.e those who fully attained the knowledge of all sciences exactl and precisely became Ṛṣis (i.e. the Seers). They imparte the Vedas by oral instruction to other (human beings) who ha no intuitive knowledge of the Vedas. (Thus) they taught b reciting the Mantras. What is it for ? It was to propagat the Vedic teachings continuously. With a view to imparting knowledge of the Vedic theme to those who declined an failed to receive oral instructions, the Ṛṣis compiled th Nighaṇṭu and the Nirukta so that all men might be able t achieve a correct knowledge of the Vedas along with thei auxiliary sciences. Thus they were fully trained. Th Nighaṇṭu (is a book) containing a number of lists of words Here the meaning of those roots which have identical signi ficance is revealed. So many names denote this particula

(one) meaning, and so many meanings are expressed by this one epithet. That is to say that the Nighaṇṭu contains explanation of synonyms as well as of homonyms. The subject-matter of a Mantra is its Devatā, i.e. where a Mantra specifically explains and defines a thing or things, there the same thing denoted by the Mantra should be taken as Devatā. There are also incidental explanations in a Mantra, i.e. where a reference occurs in a Mantra to a substance not expressly stated therein.

Hence it should be clearly understood that no human being is the author of the Mantras. Thus the Ṛṣis whose names appear over the Mantras are only those who discovered and revealed their imports. Similarly, the subject-matter dealt with in a Mantra is styled as its Devatā. For this reason Devatā is indicated over a Mantra. The names of the metres, i.e. Gāyatrī &c., are written for the purpose of indicating the particular metre in which the Mantra has been composed. The names of Svaras are also written (over the Mantras) for helping the singing of the Mantras in accompaniment of musical instruments.

Q. Why are the words Agni, Vāyu, Indra, Aśvi, Sarasvatī &c. read in the Vedas in a particular order ?

A. These words are read in a particular sequence to denote the inter-dependence and inter-contact of the sciences and also to suggest the primary and essential and the secondary and incidental position of each (individual) science. For instance, the word Agni expresses two senses, i. e. God and material fire. This word implies the qualities of God, e.g. knowledge and pervasiveness &c. of God. The material fire is created by God and is of imperatively primary importance and advantage in mechanics &c. and, therefore, it is assigned the foremost and the first place in the order of enumeration. The word Vāyu signifies the attributes of God, e.g. the All-sustainer and the Possessor of limitless power and might. As in the physical and mechanical sciences, air is seen helping fire and as it provides support to all embodied beings (*Mūrta*) and is co-related with them, the word Vāyu is taken in the sense of air. In the same way as God is the mainstay, even of air, we take it to signify Him also. The word Indra denotes the qualities of supreme

gloriousness of God, and as all human beings derive mighty power with the help of air, this word also means air. In the mechanics, water, fire, air, metals and light are essential for knowing the theory and practice of moving cars, they being the direct and indirect causes thereof. The word Aśvin has been used in the Vedas to denote these things after Agni and Vāyu. Similarly the word Sarasvatī in the Vedas expresses the qualities of God, e.g. His mastership of infinite knowledge, the instruction regarding the relation between the words and their imports through the medium of the Vedas and it also means the entire sphere and scope of speech. For these reasons, the words Agni, Vāyu, Indra, Aśvin and Sarasvatī have been arranged in a particular order in the Vedas. In this way all men should understand the significance of words and that of their specific use in the Vedas.

Q. In the beginning of the Vedas, the words Agni, Vāyu &c. are used. From the convention these words in the Vedas, should be taken in the sense of physical objects. (They cannot refer to God) as the word Īśvara (i.e. God) has not been used in the Vedas in the beginning.

A. The great sage Patañjali, the author of the Mahābhāṣya, explaining the aphorism of *Laṇ* (of Aṣṭādhyāyī) says, "The particular significance (of words) should be inferred from the explanations and thus there remain no obscurity and doubts." According to this maxim all doubts are removed; because in Vedas, the Vedāṅgas, and the Brāhmaṇas, the word Agni has been explained to mean both—God as well as fire. Even the use of the word 'Īśvara' (i.e. God) (in the beginning) is too weak to remove all doubts without the help of a commentary. The word Īśvara means God and a powerful king and it may also be proper noun denoting certain individual. Doubt would have still remained as to what is meant here (by the word Īśvara) out of these three senses. This doubt would be cleared off by the commentary which would show with reference to context that here it means God or a king, or an individual. Similarly here the word Agni may mean both God as well as fire and there can be no doubt about it. Otherwise, it would be absolutely impossible to commit to writing the entire knowledge even in billions of verses and thousands of books. For this reason, God, keeping in view that by using the word Agni

&c. in the dual sense of spiritual and physical objects, it would be possible to economise the number of words and to employ books of smaller size, has used the words Agni &c. It will be possible for all men to grasp all sciences by devoting shorter time and comparatively lesser efforts to the act of learning and teaching. The Most Merciful Lord has imparted knowledge and its aims in easy words. Again, the meanings of words Agni &c. which are in vogue in the world also refer to God's glory because all these manifestations stand testimony to the fact that God exists. We have referred to some of the sciences contained in the Vedas in this introduction. Now, we shall (proceed to) write the regular commentary on all Mantras. Now we shall explain properly a particular science referred to in a particular verse during the course of our commentary as the occasion arises.



SOME PECULIARITIES OF THE VEDIC WORDS

The author of the *Nirukta* describes briefly the (following) specific rules pertaining to Vedic words :—

(1) "These Ṛcas (i.e. verses) are three-fold : (1) *Parokṣa-Kṛtas* (i.e. referring to objects not sense-cognised), (2) *Pratyakṣa-Kṛtas* (i.e. referring to sense-cognised objects), and (3) *Ādhyātmikīs* (i.e. self invocations or pertaining to the Self). Out of these, *Parokṣa-Kṛtas* are associated with nouns in all cases and with verbs only in the Third Person. Ths *Pratyakṣa-Kṛtas* contain (verbs) used in the Second Person and the pronoun 'thou' (*Tvam*). Moreover, (sometimes) the invokers or praisers are perceptible and the objects of praise are imperceptible. Again the *Ādhyātmikīs* are associated with (verbs) in the First Person and the pronoun '*Aham*' (i.e. I).

(*N*. VII.1,2)

EXPLANATION

The above-mentioned principle is applicable throughout the Vedas. That is to say that all Mantras denote meanings of three types. Some describe objects which cannot be cognised by the sense-organs. Others deal with the sense-cognisable objects while still others refer to the Self. In the Mantras of the first category, the Third Person is used, in the second, the Second Person and in the third, the First Person. But there are again two discriminatory rules regarding the use of the Second Person, viz, where there are perceptible objects, there the Second Person is used, and

---

(1) "तास्त्रिविधा ऋचः परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्यश्च । तत्र परोक्षकृताः सर्वाभिः नामविभक्तिभिः युज्यन्ते प्रथमपुरुषैश्चाख्यातस्य । अथ प्रत्यक्षकृता मध्यमपुरुषयोगाः त्वमिति चैतेन सर्वनाम्ना । अथापि प्रत्यक्षकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि । अथाध्यात्मिक्य उत्तमपुरुषयोगा अहमिति चैतेन सर्वनाम्ना" । (*N*. VII.1.2)

(a) Cf. *Bd*. I. 34 "मन्त्रा नाना प्रकाराः स्युः दृष्टा ये मन्त्रदर्शिभिः ।"

(b) The passage is cited by *SRV*. I.6.9.

(c) Cf. *BD*. I.11.

where objects of praise are imperceptible and the praisers are perceptible, there also the Second Person is used. The idea is that grammatically all the Persons, e.g. the First, the Second and the Third, are used in a regular way. Out of these, with reference to the inanimate objects only, the Third Person is used and with reference to the animate objects, the Second and the First Persons are also used. This is a general rule, applicable to all words found in the Vedas as well as in the current Sanskrit. But in Vedic language, the Second Person is used when inanimate objects are *Pratyakṣa*. The purpose is to treat inanimate objects as *Pratyakṣa* for the sake of emphasizing their utility. Not understanding this rule the Vedic commentators, Ācārya Sāyaṇa &c., and their followers, the European secholars who have rendered the Vedas in their own languages erroneously, interpreted them as to say that the Vedas enjoin the worship of inanimate objects.



RULES ABOUT SVARAS

As the Svaras (accents) play an important role in the interpretation of the Vedas, we briefly deal with the same here. These Svaras are of two types and each one of them is again divided into seven categories, such as *Udātta, Ṣaḍja* &c. Now we shall write their definitions which have been **taken** from Patañjali, the author of Mahābhāṣya (I.2.29) :—

(1) "The Svaras (i.e. vowels) are those which shine (from √*Rāj* 'to shine') by themselves (i.e. which are pronounced with no help from other letters. *Āyāma* (i.e. restraint on vocal organs), *Dāruṇya* (i.e. harshness) and *Aṇutā* (i.e. smallness or subtleness) render the sound (Svara) louder. Here *Āyāma* means the restraint over (vocal) organs. Harshness of sound is called *Dāruṇya* and the smallness of throat means the contract or closing of throat. These (three) make the sound louder. *Anvavasarga* (i.e. relaxation), *Mārdava* (i.e. the softness) and *Urutā* (i.e. expansion) make the sound low. Out of these *Anvavasarga* means relaxation in (vocal) organs ; *Mārdava* refers to softness and elegance of sound ; and *Urutā* comprises in the expansion of throat. These make the sound

---

(1) "स्वयं राजन्त इति स्वराः । (*MB.* I.1.29) आयामो दारुण्यमणुता स्वरस्येत्युच्चैः कराणि शब्दस्य । आयामो गात्राणां निग्रहः । दारुण्यं स्वरस्य दारुणता रूक्षता । अणुता कण्ठस्य-कण्ठस्य संवृतता । उच्चैः कराणि शब्दस्य । अन्ववसर्गो मार्दवमुरुता स्वरस्येति नीचैः कराणि शब्दस्य ।

अन्ववसर्गो गात्राणां शिथिलता, मार्दवं स्वरस्य मृदुता-स्निग्धता । उरुता स्वरस्य महत्ता कण्ठस्येति नीचैः कराणि शब्दस्य । (*MB.* I.2.29,30) । त्रैस्वर्येणाधीमहे—त्रिप्रकारैरज्भिरधीमहे । कैश्चिदुदात्तगुणैः कैश्चिदनुदात्तगुणैः कैश्चिदुभयगुणैः । तद्यथा—शुक्लगुणः शुक्लः । कृष्णगुणः कृष्णः, य इदानीमुभयगुणः स तृतीयामाख्यां लभते । कल्माष इति वा, सारङ्ग इति वा । एवमिहापि उदात्त उदात्तगुणः, अनुदात्तोऽनुदात्तगुणः । य इदानीमुभयगुणः स तृतीयामाख्यां लभते स्वरित इति ॥ (*MB.* I.2.31) । य एते तन्त्रेतरा निर्देशे सप्तस्वरा भवन्ति । उदात्तः, उदात्ततरः, अनुदात्तः, अनुदात्ततरः, स्वरितः स्वरिते यः उदात्तः । सोऽन्येन विशिष्टः । एकश्रुतिः सप्तमः ॥"

(*MB.* I.2.33)

lower. In speaking we pronounce the Svaras (i.e. the sounds or vowels) in three ways, viz. either as *Udātta* (high) or as *Anudātta* (i.e. low) or as *Udātta-Anudātta* (i.e. mixed). For instance, as a (thing) having white colour is called white and one having a black colour is called black and the third one possessing the characteristics of both—white and black—is called *Kalmāṣa* (i.e. the variegated, or mixture of black and white) or *Sāraṅga* (i.e. spotted). Similarly a Svarna which has the quality of *Udātta* is called *Udātta*; that having the quality of *Anudātta*, *Anudātta* and that which possesses both the qualities—*Udatta* as well as *Anudātta*—is called *Svarita* (i.e. a mixed tone lying between the high and the low). These become seven when the suffix '*Tarap*' is added to them indicating that they are raised to a higher or softened down to a lower accent as (1) *Udātta*, (2) *Udātta-Tara*, (3) *Anudātta*, (4) *Anudātta-Tara*, (5) *Svarita*, (6) *Svarita-Udātta* and (7) *Eka-Śruti* (i.e. monotony or neutral accentless tone)."

(*MB*. I.2)

This (extract) is a commentary on the aphorism :—

(2) "*Uccaiḥ-Udāttaḥ*" "(i.e. a louderly pronounced accent is called *Udātta*)" (*P*. I.2.29)

The (musical) Svaras (i.e. tunes) are also seven as enumerated in (the following aphorism) from the Piṅgala Sūtra :—

(3) "*Ṣaḍja*, *Ṛṣabha*, *Gāndhāra*, *Madhyama*, *Pañcama*, *Dhaivata* (and) *Niṣāda*." (*PL*. III.64)

Definitions and scope of (these Svaras) should be grasped from the books on Musical Science. They cannot be cited here for the fear of increasing the bulk of the book.



(2) "उच्चैरुदात्तः" ।। (*MB*. I.2.29)

(3) षड्जादयः सप्त (स्वराः) षड्जऋषभगान्धारमध्यमपञ्चधैवतनिषादाः ।। (*PL*. III.64)

GENERAL GRAMMATICAL RULES

Moreover, there are a few general grammatical rules which are applicable to all the four Vedas. They are enumerated here :—

(1) *Āt* (i.e the long *Ā*) and *Aic* (i.e. *Ai* and *Au*) are called *Vṛddhi.* (*P.* I.1.1)

Here the author of the Mabābhāṣya says :—

(2) "In the Vedas, in the nominal bases, the action of both *Bha* and *Pada* is also available. For instance, in *Sa Suṣṭubhā Sa Ṛkvatā Gaṇena*, the letter *Ch* (of *Ṛkvatā*) is converted into *K* because of its being a *Pada*; but the letter *K* is not converted into *G* because of its being *Bha*." (*MB*)

The action of both *Bha* and *Pada* takes place in the same word in the Vedas alone and not in the (current) Sanskrit.

(3) *Ādeśa* (i.e. a substitute) is treated just like the *Sthānin* (i.e. the original letter) but not in the case of *Al* (i.e. one letter). (*P.* I.1.56)

Here the author of the Mahābhāṣya says :—

(4) "The uses of *Prātipadikas* (i e. nouns) (in the Vedas) depend on the particular meaning. No importance is attached to (a specific) case-ending. That case-ending is adopted whichever is thought to be rational."

According to this, 'sense is predominantly important and not the case-ending'. It is to be borne in mind.

---

(1) "वृद्धिरादैच् ॥" (*P.* I.1.1)

(2) "उभयसंज्ञान्यपि छन्दांसि दृश्यन्ते । तद्यथा—स सुष्टुभा स ऋक्वता गणेन । पदत्वात् कुत्वम्, भत्वात् जश्त्वं न भवति ॥" (*MB.*)

(3) "स्थानिवदादेशोऽनल्विधौ ॥" (*P.* I.1.56)

(4) "प्रातिपदिकनिर्देशाश्चार्थतन्त्रा भवन्ति । न काञ्चित् प्राधान्येन विभक्तिमाश्रयन्ति । यां यां विभक्तिमाश्रयितुं बुद्धिरुपजायते सा सा आश्रयितव्या ॥"

(4A) "The negation and the *Vikalpa* (i e. the optional position) are called *Vibhāṣā*." (*P.* I.1.44)

The Mahābhāṣya remarks here :—

(5) "Words are used for expressing thought." (*P.* I.1.44)

These rules should be equally applied to the Vedic words as well as to the words of common language.

(6) "A word which is significant and is not a *Dhātu* (i.e. a root) and a suffix is called *Prātipadika*." (*P.* I.2.45)

(7) "There are many words which have identical meaning. For instance, *Indra, Śakra, Puruhūta, Purandara, Kandu, Koṣṭha, Kusūla*. (These are synonyms). Moreover, one word may have many meanings, such as *Akṣāḥ, Pādāḥ, Māṣāḥ*." (*MB*)

This rule has also general application. For example, there are many words in the Vedas, e.g. Agni &c., which have more than one meaning and many others which have only one meaning.

(8) "These (i.e. prefixes) precede the root." (*P.* I.4.80)

To this the Mahābhyāṣya adds—

(9) "In the Vedas they (i.e. prefixes) succeed or are placed at a distance as in '**आयातमुपनिष्कृतम्**' (the prefix *Upa* succeeds the verb *Āyātam*) and in '**उप प्रयोभिरागतम् ।**' (the prefix *Upa* precedes the verb and is placed at a distance also).

According to this rule all the words styled as *Upasargas* and *Gati* are placed before or after or at a distance from the verbs.

(4A) "न वेति विभाषा ॥" (*P.* I.1.44)

(5) "अर्थगत्यर्थः शब्दप्रयोगः ॥" (*P.* I.1.44)

(6) "अर्थवदधातुरप्रत्ययः प्रातिपदिकम् ॥ (*P.* I.2.45)

(7) "बहवो हि शब्दा एकार्था भवन्ति । तद् यथा—इन्द्रः । शक्रः । पुरुहूतः । पुरन्दरः । कन्दुः । कोष्ठः । कुसूल इति । एकश्च शब्दो बह्वर्थः । तद् यथा—अक्षाः । पादाः । माषाः ॥" (*MB.*)

(8) "ते प्राग्धातोः ॥" (*P.* I.4.80)

(9) "छन्दसि परव्यवहितवचनं च । आयातमुपनिष्कृतम् । उप प्रयोभिरागतम् ॥" (*MB.*)

(10) "(The possessive case) is frequently used in the sense of the Dative." (*P*. II.3.62)

The Mahābhāṣya adds to this—

(11) "The Dative in the sense of the genitive should also be stated. (In the former case) the example is "*Yā Kharveṇa Pibati Tasyai Kharvo Jāyate Tisro Rātrīḥ*" (*T.S*. II.5.1). Here *Tasyai* (i.e. for her—Dative case) is used in the sense of *Tasyāḥ* (i.e. of her—Genitive case). Similarly in other cases also."

This indicates that the Dative and Genitive are used inter-changeably. The author of the Mahābhāṣya considering the Brāhmaṇas as the Vedas has cited examples here from the Brāhmaṇas; otherwise, the use of the word *Chandas* in the aphorism would be meaningless, because the word Brāhmaṇa is already in continuity here from the preceding aphorism.

(12) "The root *Ad* is often changed into *Ghasḷ* in the Vedas." (*P*. II.4.39)

According to this (rule) the root *Ad* is converted into *Ghasḷ* optionally, e.g. *Ghastām Nūnam* (*YV*. XXI.43), *Sagdhiśca Me* (*YV*. XVIII.9). But in *Āttām Adya Madhyato Meda Udbhṛtam*, the change does not take place.

(13) "*Śap* is often deleted in the Vedas in roots *Ad* &c." (*P*. II.4.73)

In the Vedas, the suffix *Śap* is frequently elided, e.g. *Vṛtram Hanati* (*RV*. VIII.89.3) (in place of *Hanti*) and *Ahiḥ Śayate* (in place of *Śete*). It is found in other roots also, e.g. *Trādhvam No Devāḥ* (*RV*. II.29.6) (instead of *Trāyadhvam*).

(14) "In the Vedas '*Śap*' is often changed into '*Ślu*' (i.e. elided)." (*P*. II.4.76)

---

(10) "चतुर्थ्यर्थे बहुलं छन्दसि ॥" (*P*. II.3.62)

(11) "षष्ठ्यर्थे चतुर्थी वक्तव्या । या खर्वेण पिबति तस्यै खर्वो जायते तिस्रो रात्रीरिति । तस्या इति प्राप्ते ॥" (*TS*. II.5.1)

(12) "बहुलं छन्दसि ॥" (*P*. II.4.39)

(13) "बहुलं छन्दसि ॥" (*P*. II.4.73)

(14) "बहुलं छन्दसि ॥" (*P*. II.4.76)

For instance, वाति प्रियाणि (*RV.* IV.8.3) and धाति प्रियाणि (Here the *Śap* is elided). This rule is applicable to other roots also, e.g. पूर्णा विवष्टि (*RV.* VII.16.11); जनिमा विवक्ति.

(15) "In the Subjunctive mood (*Leṭ*), *Sip* is placed (between the root and the suffix) optionally." (*P.* III.1.34)

Under this rule the suffix *Sip* often becomes *Ṇit* in the Vedas (i.e. it has *Vṛddhi*), e.g. सविता धर्मं साविषत् प्रण आयूंषि तारिषत् (*RV.* I.25.18). This peculiarity concerns only the subjunctive mood.

(16) "In the Vedas both the suffixes *Śānac* as well as *Śāyac* are found." (*P.* III.1.84)

This is to say that *Śāyac* is generally found in (the Vedas), i.e. if succeeded by *Hi*, e.g. मही अस्कभायत्, यो अस्कभायत्, उद् गभायत्, उन्मथायत। This rule is applicable peculiarly to verbs in the Imperative mood, second person, singular number only.

(17) "There is frequency of variance (with reference to the *Vikaraṇa* suffixes)." (*P.* III.1.85)

(18) "The author of the (treatise) desires to sanction 'variation' (*Vyatyaya*) with reference to the following, viz. nominal and verbal terminations, letters, gender, person, tense, consonants, vowels, accent, agent (*Kṛt*) and the sign of the frequentatives (*Yaṅanta*) ; and the sanction of all these variances is accomplished by the word *Bahulam* (i.e. frequent) included in the aphorism." (*Siddhānta Kaumudī*)

According to this authority, this deviation is confined to the *Vikaraṇas* (i.e. suffixes), nominal and verbal terminations, letters, gender, person, tense, the two forms (called *Ātmanepada* and *Parasmaipada*) of verbs, accent, agent and *Yaṅ*, i.e. the sign of frequentative.

---

(15) "सिब् बहुलं लेटि ॥" (*P.* III.1.34)

(16) "छन्दसि शायजपि ॥" (*P.* III.1.84)

(17) "व्यत्ययो बहुलम् ॥" (*P.* III.1.85)

(18) "सुप्तिङुपग्रहलिङ्गनराणां कालहलच् स्वरकर्तृयङां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिद्धयति बाहुलकेन ॥"
(*Siddhānta Kaumudī*)

Their examples follow in the respective order :—

"'*Dhuri Dakṣiṇāyāḥ*' (*RV*. I.164.9) (for *Dakṣiṇāyām*) ; '*Caṣālam Ye Aśva-yūpāya Takṣati*' (*RV*. I.162.6) (for *Takṣanti*) ; '*Triṣṭubhaujaḥ Śubhitam Ugra Vīram*' (for *Śudhitam*) ; '*Madhoḥ Tṛptā Iva Āsate*' (for *Madhunaḥ*) ; '*Adhā Sa Vīraiḥ Daśabhiḥ Viyūyāḥ*' (*RV*. VII.104.15) (for *Viyūyāt*) ; '*Śvo-Agnīn Ādhāsyamānena Śvaḥ Somena Yakṣyamāṇena*' (for *Ādhatā* and *Yaṣṭā* respectively) ; '*Brahmacāriṇam Icchate*' (*AV*. XI.5.17) (for *Icchati*) ; '*Pratīpam Anyaḥ Ūrmir-Yudhyati*' (for *Yudhyate*)."

Here *Ādhātā* and *Yaṣṭā* are in the future tense, third person, singular umber. Here, in place of *Tāsi*, *Sya* is used.

(19) "The suffix *Kvip* is optionally added to the root *Han* if preceded by a word in the Vedas." (*P*. III.2.88)

By this rule *Kvip* suffix is frequently used in the Vedas, e.g. *Mātṛhā, Mātṛghātaḥ*.

(20) "The past perfect tense (*Liṭ*) is used in the sense of the past indefinite in the Vedas." (*P*. II.2.105)

According to this rule *Liṭ* is used in the Vedas to denote the simple past, e.g. *Aham Dyāvā Pṛthivī Ātatāna*.

(21) "In the Vedas, *Kānac* is optionally used in the *Liṭ* (i.e. past perfect)." (*P*. III.2.106)

e.g. अग्निं चिक्यानः ॥ (*T.S.V*. 2.3.6) अहं सूर्यमुभयतो ददर्श । In this rule the repetition of the word *Liṭ*, which as a matter of course is to be understood from the preceding aphorism, indicates that *Kānac* is used even in the case of distant past (*Parokṣa*).

(22) "In the Vedas *Kvasu* suffix is added optionally in case of *Liṭ*." (*P*. III.2.107)

e.g. *Papivān*, *Jagmivān* and it may not be used in the case of *Ahaṃ Sūryaṁ Ubhayato Dadarśa*.

---

(19) "बहुलं छन्दसि ॥" (*P*. III.2.88)

(20) "छन्दसि लिट् ॥" (*P*. III.2.105)

(21) "लिटः कानज्वा ॥" (*P*. III.2.106)

(22) "क्वसुश्च ॥" (*P*. III.2.107)

(23) "The suffix *U* is added to the roots, after the suffix ***Kya*** in the sense of "habit" etc. in an agent in the Vedas." (*P*. III.2.170)

According to this aphorism in the Vedas, *U* is added to the roots after the suffix *Kya* to indicate habit in an agent, e.g. *Mitrayuḥ*, *Sansvedayuḥ*, *Sumnayuḥ*. "A word endowed with an attached indicatory syllable is also included where (the same word) dis-attached from the indicatory syllable is accepted."* (*MB*)

According to this rule the suffix *Kyac*, *Kyaṅ* and *Kyaṣ* (i.e. *Kya* with attached syllables) are also generally included here (i.e. the suffix *U* is added to those words also which take these suffixes).

(24) "The affixes *Kṛtya* and *Lyuṭ* are added to all roots and in all senses (even not enumerated here before)." (*P*. III.3.113)

In the Mahābhāṣya it is stated :—

(25) "Only *Kṛt and Lyuṭ* or all *Kṛt* affixes are optional" ought to have been stated here. The purpose is (to form the words), e.g. *Pāda-Hāraka* &c. (even in the sense of instrumental cases as *Pādābhyām Hriyate*).

According to this, all *Kṛt* affixes are added to all roots in all cases. This rule is applicable in the Vedas as well as in the common language.

(26) "The suffix *Yuc* is added to all roots, having the sense of *Gati* (i.e. to go) preceded by the words *Īṣat* and others in the Vedas." (*P*. III.3.129)

According to this the suffix *Yuc* is added to the roots in the sense of motion preceded by words *Īṣat* &c, (i.e. *Īṣat*, *Dur*, *Su*) denoting the sense of *Kṛccha* (i.e. difficulty) and *Akṛccha* (i.e. convenience) in the Vedas, e.g. *Sūpa-Sadanaḥ Agniḥ*.

(27) "The suffix *Yuc* is found added to other roots also in the Vedas." (*P*. III.3.130)

---

(23) "क्याच्छन्दसि ॥" (*P*. III.2.170)

(24) कृत्यल्युटो बहुलम् ।" (*P*. III.3.113)

(25) "कृत्यल्युट इति वक्तव्यम् । कृतो बहुलमिति वा । पादहारकाद्यर्थम् ॥" (*MB*)

(26) "छन्दसि गत्यर्थेभ्यः ।" (*P*. III.3.129)

* निरनुबन्धकग्रहणे सानुबन्धकस्यापिग्रहणम् ॥" (*MB.*)

(27) "अन्येभ्योऽपि दृश्यते ॥" (*P*. III.3.130)

The addition of the suffix *Yuc* is found in case of other roo also, e.g. *Suvedanām Akṛṇod Brahmaṇe Gām* or *Sudohanām Akṛṇo Brahmaṇe Gām.*

(28) "In the Vedas the affixes *Luṅ*, *Laṅ* and *Liṭ* (ordinarily den ting the three forms of the past tense) are optionally added t signify all the tenses." (*P*. III.4.

In the Vedas the affixes denoting the three types of the past tens viz. aorist, imperfect and perfect, are optionally added to the roots t imply all the tenses. For instance, aorist : अहं तेभ्योऽकरं नमः (*YV*. XVI.8) ; imperfect : अग्निमद्य होतारमवृणीतायं यजमानः । (*Āśvalāyan ŚS*. III.6.16) ; Perfect : अद्या ममार ॥ (*RV*. X.55.8)

(29) "In the Vedas the affix *Leṭ* is optionally used in the sense *Liṅ*." (*P*. III.4.

In the Vedas, subjunctive mood (*Leṭ*) is used where optative benedictive is used in common language to denote command or tl relation between the cause and effect, e.g. *Jīvāti Śaradaḥ Śata* (*RV*. X.85.39) &c.

(30) "*Leṭ* is used to signify a contract or suspicion also." (*P*. III.4.

In the Vedas subjunctive (*Leṭ*) is used to denote a contract suspicion, e.g. *Aham Eva Paśūnām Īśe* (contract) ; *Net Jihmāyanto Naraka Patāma* (*RV*. *Khila*. X.106.1) (Suspicion). There is danger of falling calamity on account of evil conduct.

(31) "*Aṭ* or *Āṭ* is added to *Leṭ*." (*P*. III.4.9

In the Vedic subjunctive (*Leṭ*), *Aṭ* or *Āṭ* is added.

(32) "*Ā* of *Leṭ* is changed into *Ai*." (*P*. III.4.9

In the Vedas *Ā* is converted into *Ai* in the subjunctive dual numb of the root in *Ātmanepada*, e.g. *Mantrayaite, Mantrayaithe.*

---

(28) "छन्दसि लुङ् लङ् लिटः ॥" (*P*. III.4.6)

(29) "लिङर्थे लेट् ॥" (*P*. III.4.7)

(30) "उपसंवादाशंकयोश्च ॥" (*P*. III.4.8)

(31) "लेटोऽडाटौ ॥" (*P*. III.4.94)

(32) "आत ऐ ॥" (*P*. III.4.95)

(33) "The *E* of *Leṭ* is changed into *Ai* optionally elsewhere." (*P.* III.4.96)

Except the scope of *Ātaḥ Ai* (i.e. the preceding rule) *E* of the subjunctive mood is converted into *Ai* optionally, e.g. *Aham Eva Paśūnām Īśai* or *Īśe.*

(34) "The *I* of the conjugational terminations is optionally elided in *Leṭ, Parasmaipada.*" (*P.* III.4.97)

In the subjunctive of the *Parasmaipada, I* in the conjugational terminations is optionally elided, e.g. *Tarati, Tarāti* ; *Tarat, Tarāt* ; *Tariṣati, Tariṣāti* ; *Tariṣat, Tariṣāt* ; *Tariṣati* ; *Tāriṣāti* ; *Tariṣat, Tāriṣāt* ; *Tarasi, Tarāsi*; *Taraḥ, Tarāḥ*; *Tariṣasi, Tariṣāsi*; *Tariṣaḥ, Tāriṣāḥ*; *Tāriṣasi, Tāriṣāsi*; *Tāriṣaḥ, Tārisāḥ*; *Tarami*, *Tarāmi*, *Tariṣāmi*, *Tariṣām*, *Tāriṣāmi*, *Tāriṣām*. This rule is applicable to all roots in the subjunctive mood.

(35) "*S* of the first person in *Leṭ* is optionally elided." (*P.* III.4.98)

The letter *S* of the first person in the subjunctive mood is optionally elided, e.g. *Karavāva* or *Karavāvaḥ* ; *Karavām* or *Karavāmaḥ.*

(36) "The affixes *Se, Sen* &c. (enumerated here) are added to the roots in the Vedas in the sense of *Tumun* (i.e. the infinitive)." (*P.* III.4.9)

These fifteen affixes are added to all roots in the sense of the infinitive (*Tumun*) in the Vedas alone. They are : *Se, Sen, Ase, Aseṅ, Kse, Kasen, Adhyai, Adhyain, Kadhyai, Kadhyain, Śadhyai, Śadhyain, Tavai, Taveṅ* and *Taven.* According to *Kṛnmejantaḥ* (the aphorism of Pāṇini I.1.39), i.e. 'the words ending in *Kṛt* affixes which end in *M, E, O, Ai* and *Au,* are treated as *Avyayas* (i.e. indeclinables)', all the words formed by adding these 15 affixes are regarded as indeclinables. In these affixes (enumerated above) the letter *N* is attached for the purpose of accent ; the letter *K* to indicate that *Guṇa* and *Vṛddhi* are prohibited here ; the letter *Ṅ* also for the said purpose and the letter *Ś* to make *Śit* (i.e. *Śits* are open to *Guṇa* etc.). The examples are :—

---

(33) "वैतोऽन्यत्र ॥" (*P.* III.4.96)

(34) "इतश्च लोपः परस्मैपदेषु ॥" (*P.* III.4.97)

(35) "स उत्तमस्य ॥" (*P.* III.4.98)

(36) "तुमर्थे से सेन् असे असेन् क्से कसेन् अध्यै अध्यैन् कध्यै कध्यैन् शध्यै शध्यैन् तवै तवेङ् तवेनः ॥" (*P.* III.4.9)

Se : Vakṣe Rāyaḥ ; Sen : Tāvameṣe Rathānām (*RV*. I.66.3) ; *As & Asen : Kratve Dakṣāya Jīvase* (*AV*. VI 19.2) ; *Kse & Kasen : Śriyase Adhyai & Adhyain : Karmaṇi-Upācaradhyai ; Kadhyai : Indrāgnī Āhuva dhyai ; Kadhyain : Śrīyadhyai ; Śadhyai & Śadhyain : Pibadhyai, Sah Mādayadhyai ;* here because of being *Śit,* it causes the change of *Pa* int *Pīb ; Tavai : Somamindrāya Pātavai ; Taveṅ : Daśame Māsi Sūtave Taven : Svardeveṣu Gantave.*

(37) "The affixes *Ṇamul* and *Kamul* are added to the roots followe by the root *Śak* (i e. to be able) in the sense of *Tumun*." (*P*. III.4.12

When a root is succeeded by the root *Śak*, it takes the affixes *Ṇamu* and *Kamul* in the Vedas in the sense of the infinitive. In these affixes, th letters *Ṇ*, *K* and *L* are included respectively to introduce *Vṛddhi* ; t prohibit *Guṇa* and *Vṛddhi* and for the purpose of accent respectively, e.g *Agnim Vai Devā Vibhājam Nāśaknuvam* (in the sense of *Vibhaktum*).

(38) "The affixes *Tosun* and *Kasun* are added to the root precede by the word *Īśvara*." (*P*. III.4.13

The affixes *Tosun* and *Kasun* are added to the roots preceded by th word *Īśvara* in the Vedas in the sense of the infinitive, e.g. *Tosun : Īśvar Abhicaritoḥ* ; *Kasun : Īśvaro Vilikhaḥ* (for *Vicaritum* and *Vilekhitum*).

(39) "The affixes *Tavai, Ken, Kenya* and *Tvan* are added to th roots in the sense of *Kṛtya* (i.e. abstract idea or the objec of an action)." (*P*. III.4.14

The *Kṛtya* affixes mainly denote the abstract idea or the object of a action ; they also express *Arha* (i.e. to be able) and other meanings. In thi sense in the Vedas the affixes *Tavai, Ken, Kenya* and *Tvan* are used, e.g *Tavai : Paridhātavai ; Ken : Nāvagahe ; Kenya : Didṛkṣeṇyaḥ, Śuśrūṣeṇyaḥ Tvan : Kartvam haviḥ* (*AV*. I.4 3).

(40) "The feminine suffix *Ṅīṣ* is always added to a *Bahuvrīh* compound, ending in *An* and its *Pun* ultimate is elided in proper noun and in the Vedas." (*P*. IV.1.29

---

(37) "शकि णमुल्कमुलौ ॥" (*P*. III.4.12)

(38) "ईश्वरे तोसुन् कसुनौ ॥" (*P*. III.4.13)

(39) "कृत्यार्थे तवैकेन् केन्यत्वनः ॥" (*P*. III.4.14)

(40) "नित्यं संज्ञाछन्दसोः ॥" (*P*. IV.1.29)

In a proper noun or in the Vedas, a *Bahuvrīhi* compound ending in *An* with its Pun-ultimate elided takes the suffix ङीप् to form a feminine gender always, e.g. *Gauḥ Pañcadāmnī, Ekadāmnī.*

(41) "The suffix ङीप् is always added to the words *Bahu* &c. to denote feminine gender." (*P.* IV.1.46)

To the words *Bahu* &c., in the Vedas, the affix ङीप् is added to express feminine gender, e.g. *Bahvīṣu Hitvā Prapiban.*

(42) "The affix *Yat* is added to the word in the locative case in the sense of to be (*Bhava*) in the Vedas." (*P.* IV.4.110)

The affix *Yat* is added in the Vedas to a *Prātipadika* in the locative case in the sense of 'what stays there' (*Bhava*). It is an exception to the general rule according to which the affixes *Aṇ* and *Gha* are added. They are also added if and when such words are found, e.g. (*Yat*) *Medhyāya Ca, Vidyutyāya Ca Namaḥ.* (*YV.* XVI.38)

We do not cite here all the rules (*Aphorisms*) on the addition of the affixes to the roots to denote meanings in the Vedas which are enumerated after this aphorism up to the end of the *Pāda* (i.e. section). These rules will be cited at the proper places, where the examples of those rules are found in the Vedic verses.

(43) "The affix *Vini* is added optionally in the Vedas in the sense of the affix *Matup.*" (*P.* V.2.122)

In the Vedas the affix *Vini* is added optionally to all the *Prātipadikas* (i.e. nouns) in the sense of abundance &c. (*Bhūmā* etc.). The meanings (referred here as) *Bhūmā* &c. (i.e. abundance &c.) are enumerated as under in the commentary of the following aphorism by the author of the *Mahābhāṣya* :—

(44) "The affix *Matup* is added in the sense of possessive and locative cases." (*P.* V.2.94)

The affix *Matup* is added in the following seven senses in the Vedas as well as in the spoken language :—

---

(41) "नित्यं छन्दसि ।।" (*P.* IV.1.46)

(42) "भवे छन्दसि ।।" (*P.* IV.4.110)

(43) "बहुलं छन्दसि ।।" (*P.* V.2.122)

(44) "तदस्यास्त्यस्मिन्निति मतुप् ।।" (*P.* V.2.94)

(45) "Abundance, censure, praise, inseparable relation, excellence, connection and the desire of stating an existing quality. The affixes *Matup* and others are used in these senses." (*MB*)

There are a number of supplementary rules governing the particular roots and the particular suffixes referred to in this aphorism. They will be explained at the relevant places.

(46) "The affix *Ṭac* is added to the compound ending in *An* or *As* optionally in the Vedas." (*P.* V.4.103)

It is to be stated that in the Vedas the addition of *Ṭac* after a compound ending in *An* or *As* is optional ; e.g. *An* : *Brahma-Sāmam* or *Brahma Sāma* ; *As* : *Deva-Cchandasam* or *Deva-Cchandaḥ.*

In the (following aphorism) it has been stated (in the Mahābhāṣya) that the *Dhātus* (roots) have a variety of meanings also :—

(47) "The first letter of the *Ekāca* (i.e. a root having one vowel) or the second letter of the *Ajādi* (i.e. a root beginning with a vowel) is duplicated if they are succeeded by the affixes *San* or *Yaṅ* (सन् or यङ्)." (*P.* VI.1.9)

"Roots have a number of meanings also. For instance, the root *Vap* means to sow ordinarily, but it also denotes the sense 'to cut', e.g. *Keśān Vapati* (i.e. he cuts hair) ; the root *Īḍ* means to eulogise but it is used to signify 'to impel and to request also, e.g. *Agnir-vā īto Vṛṣṭim Īḍe, Maruto Amutaścyāvayanti* ; the root *Kṛ* expresses 'to bring non-existent

---

(45) "भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने ।
संसर्गेऽस्ति विवक्षायां भवन्ति मतुबादय: ॥" (*MB*)

The following are their examples—

(a) *Abundance* : *Gomān, Pavamān.*
(b) *Censure* : *Kakudma-Vartinī Kanyā.*
(c) *Praise* : *Rūpavān.*
(d) *Constant Relation* : *Kṣīriṇo Vṛkṣāḥ.*
(e) *Excellence* : *Udariṇī Kanyā.*
(f) *Contact* : *Daṇḍin, Chatrin.* Here this contact is restricted as *Vṛtti-Niyāmaka.* Henee the phrase *Puruṣī Daṇḍaḥ* cannot be regularised.

(46) "अनसन्तान्नपुंसकाच्छन्दसि ॥" (*P.* V.4.103)

(47) "सन्यङो: ॥" (*P* VI.1.9)

into existent' but it is used in the sense of 'rubbing' also, e.g. *Pṛṣṭham Kuru, Pādau Kuru* (i.e. rub the back or feet) ; 'throwing', e.g. *Kaṭe Kuru, Ghaṭe Kuru, Aśmānam Itaḥ Kuru*, i.e. place on mat, place in the pitcher or throw out this piece of stone this side "* (*MB*)

This citation from the Mahābhāṣya indicates that the roots have also the meanings other than those enumerated in the (list of Roots) *Dhātu Pāṭha*. The above-mentioned three roots have been cited by way of illustration alone.

(48) "The affix *Śi* is elided optionally in the Vedas." (*P.* VI.1.70)

In the Vedas the case termination *Śi* is optionally elided in the neuter gender, e g. *Viśvā Bhuvanānī* in place of *Viśvāni Bhuvanāni*.

(49) "The root *Hū* gets *Samprasāraṇa* (i.e. vocalisation of the semi-vowels) in the Vedas optionally." (*P.* VI.1.34)

According to this aphorism in the Vedas all these roots get optional *Samprasāraṇa* even in the case, where it is not ordinarily available, e.g. *Hūmahe* &c.

(50) "The letters *I, U, Ṛ* & *Ḷ* at the end of the case-ending remain unchanged optionally and are also shortened, if they are followed by dissimilar vowel." (*P.* VI.1.127)

According to this rule in the Vedas, the words, e.g. *Īṣā* and *Akṣā*, retain their original forms optionally, e.g. *Īṣā, Akṣā, Īmīre.* In such cases, this retention of the original from ordinarily is not possible.

(51) "In the Devatā-Dvandva compound the affix *Ānaṅ* is added before the second member." (*P.* VI.3.26)

---

* "बह्वर्था अपि धातवो भवन्ति। तद् यथा—वपि: प्रकिरणे दृष्ट: छेदनेऽपि च वर्त्तते—केशान् वपति। ईडि: स्तुतिचोदनायाञ्चासु दृष्ट: ईरणेऽपि च वर्त्तते। अग्निर्वा इतो वृष्टिमीडे। मरुतोऽमुतश्च्यावयन्ति। करोति: अयमभूतप्रादुर्भावे दृष्ट:। निर्मलीकरणे चापि वर्त्तते—पृष्ठं कुरु—पादौ कुरु। उन्मृदानेति गम्यते। निक्षेपणेऽपि वर्त्तते। कटे कुरु, घटे कुरु, अश्मानमित: कुरु—स्थापयेति गम्यते॥" (*MB*)

(48) "शेश्छन्दसि बहुलम्॥" (*P.* VI.1.70)

(49) "बहुलं छन्दसि॥" (*P.* VI.1.34)

(50) "इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च॥" (*P.* VI.1.127)

(51) "देवताद्वन्द्वे च॥" (*P.* VI.3.26)

In the dual compounds of the Devatās, the affix *Ānaṅ* is added to the final letter of the first member on account of its being ङीत् (i.e. an affix where ङ is elided), e g. *Sūryā Candramasau,* (*RV*. X.90 3) *Indrā Vṛhaspatī*. There are two supplementary rules :—

(52) "In the Devatā-Dvandva compound where the word *Vāyu* occurs at either place, *Ānaṅ* is not added, e.g. *Agnīvāyū, Vāyvagnī*." (Vārtika) (*MB*)

(53) "This rule is applicable also in case of *Brahma Prajāpati* &c., e.g. *Brahma-Prajāpatī*, *Śiva-Vaiśravaṇau*, *Skanda-Viśākhau*." (Vārtika) (*MB*)

In these examples the addition of *Ānaṅ* was possible under the general rule but the same is prohibited by these two Vārtikas (sub-rules). This is an invariable exception.

(54) "In the Vedas the affix *Ruṭ* is added optionally." (*P*. VII.1.8)

According to this rule *Ruṭ* is added to the affix *Jha* in the *Ātmanepada*, e.g. *Devā Aduhra*.

(55) "In the Vedas the suffix *Bhis* is changed optionally into *Ais*." (*P*. VII.1.10)

According to this rule *Ais* is substituted for *Bhis* in the Vedas, e.g. *Devebhiḥ Manuṣe Jane* (*RV*. VI 16.1.) (for *Devaiḥ*).

(56) "The *Sups* (i.e. the case-endings) are replaced optionally by *Su, Luk* (i.e. elision), *Pūrvasavarṇa, Ā, Āt, Ś e, Yā, Ḍā, Ḍyā, Yāc and Āl*." (*P*. VII.1.39)

This means that the irregular case-endings mentioned in this rule are substituted for the regular case-endings and irregular verbal terminations for regular verbal terminations.

(57) "The affixes *Iyāc, Ḍiyāc* and *Ī* are to be included here." (Vārtika, *MB*)

---

(52) "देवताद्वन्द्वे चोभयत्र वायोः प्रतिषेधः ॥" (*Vartika MB*)
(53) "ब्रह्मप्रजापत्यादीनां च ॥" (*Vārtika MB*)
(54) "बहुलं छन्दसि ॥" (*P*. VII.1.8)
(55) "बहुलं छन्दसि ॥" (*P*. VII.1.10)
(56) "सुपां सुलुक्पूर्वसवर्णाच्छेयाडाड्यायाजालः ॥" (*P*. VII.1.39)
(57) "इयाडियाजीकाराणामुपसंख्यानम् ॥" (*Vartika, MB*)

For example :—

Iyāc : *Darviyā Parijman* (for *Darunā*) ;

Ḍiyāc : *Sumitriyā Na Āpaḥ, Sukṣetriyā, Sugātriyā* (for *Sumitriṇaḥ, Sukṣetriṇaḥ, Sugātriṇaḥ*) ;

Ī : *Dṛtim Na Śuṣkam Sarasī Śayānam* (*RV*. VII.103.2) (here *Ī* for *Ṅi*).

(58) "*Āṅ, Ayāc*, A*yār* are also to be included in this list."
(Vārtika, *MB*)

For example :—

Āṅ : *Prabāhavā* (for *Bāhunā*) ;

Ayāc : *Svapnayā* (for *Svapnena*) ;

Ayār : *Sa Naḥ Sindhum Iva Nāvayā* (for *Nāvā*).

In the Vedic words these 16 affixes mentioned above (56, 57, 58) take the place of the regular case-endings. There are other irregular verbal terminations which take the place of the regular verbal terminations under a separate rule.

For example :

Su : *Ṛjavaḥ Santu Panthāḥ* (in place of *Panthānaḥ*) ;

Luk : *Parame Vyoman* (*RV*. I.164.39) (for *Vyomni*) ;

Pūrvasavarṇa : *Dhītī, Matī* (for *Dhītyā, Matyā*) ;

Āt : *Ubhā Yantārā* (for *Ubhau Yantārau*) ;

Śe ; *Na Yuṣme Vājabandhavaḥ* (*RV*. VIII.68.19) (for *Yūyam*);

Yā : *Uruyā* (for *Uruṇā*) ;

Ḍā : *Nābhā Pṛthivyāḥ* (*YV*. XI.76) (for *Nābhau*) ;

Ḍyā : *Anuṣṭyā* (for *Anuṣṭubhā*) ;

Yāc : *Sādhuyā* (for *Sādhu*) ;

Āl : *Vasantā Yajet* (for *Vasante*) ;

(59) "The (case-ending) *Jas* is replaced by *Asuk* after a noun ending in *A*." (*P*. VII.1.50)

By this rule *Asuk* is substituted for *Jas*, i.e. the sign of the nominative case in plural number, e.g. *Viśve Devāsaḥ* (*RV*. I.3.7) (for *Viśve Devāḥ*) ; *Daivyāsaḥ* (for *Daivyāḥ*) and so on.

---

(58) "आङयाजयारां चोपसंख्यानम् ॥" (*Vārtika, MB*)

(59) "आज्जसेरसुक् ॥" (*P*. VII.1.50)

(60) "In the Vedas, the addition of *Īt* is frequent." (*P*. VII.3.97)

Wherever *Īt* is added in the Vedas, it is done so by this rule.

(61) "The affix *It* is to be added to *Abhyāsa* (i.e. the reduplicated form of the root) in the Vedas variously." (*P*. VII.4.78)

By this rule *It* is added to the reduplicated form of a root followed by *Ślu* frequently in the Vedas.

(62) The *Ma* of *Matup* is changed into *Va* in the Vedas, when it is preceded by a noun ending in *I* or *Ra*." (*P*. VIII.2.15)

By this rule the *Ma* of *Matup* is converted into *Va* even when it is not regularised by ordinary rule, e.g. *Revān* etc.

(63) "The R of the root *Kṛp* is changed into *L*." (*P*. VIII.2.18)

(63A) "The R of the root *Kṛp* is changed into *L* optionally in the nouns in the Vedas." (Vārtika, *MB*), e g. *Kapilakā*, *Kapirakā*, &c.

(64) "S is elided if followed by a suffix beginning with *Dh*." (*P*. VIII.2.25)

According to the following rule all letters are optionally elided in the Vedas. It is an *Aprāpta-Vibhāṣā* :—

* "Letters are elided in the Vedas optionally." (*MB*)

E.g. *Iṣkarttāram Adhvara* (for *Niṣkarttāram*). Thus "the roots beginning with *D* are changed into *Dh*.** (*P*. VIII.2.32)

(65) "The *H* of the roots *Hṛ* and *Grah* is changed into *Bh* in the Vedas." (*Vārtika*, *MB*)

---

(60) "बहुलं छन्दसि ॥" (*P*. VII.3.97)

(61) "बहुलं छन्दसि ॥" (*P* VII.4.78)

(62) "छन्दसीरः ॥" (*P*. VIII.2.15)

(63) "कृपो रो लः ॥" (*P*. VIII.2.18)

(63A) "संज्ञाछन्दसोर्वा कपिलकादीनामिति वक्तव्यम् ॥" (*Vārtika*, *MB*)

(64) "धि च ॥" (*P*. VIII.2.25)

* "छन्दसि वर्णलोपो वा यथेष्कर्त्तारमध्वरे ॥" (*MB*)

** दादेर्धातोर्घः । (*P*. VIII.2.32)

(65) "हृग्रहोर्भश्छन्दसि ।" (*Vārtika MB*)

It ought to be said here that the *H* of the roots *Hṛ* and Grah becomes *Bh* in the Vedas, e.g. *Gardabhena Sambharati* (for *Sanharati*); *Gṛbhṇāti* for *Gṛhṇāti*.

(66) "The *Ru* is substituted for the final of *Matup* and *Vasu* in the vocative case in the Vedas." (*P.* VIII.3.1)

E.g. Gomaḥ, *Harivaḥ*, *Mīḍhvaḥ*.

(67) "*Visargas* followed by *Śar* (i.e. *Ś*, *Ṣ*, *S*) are changed optionally." (*P.* VIII.3.36)

(68) The *Visargas* are optionally elided if followed by letters *Śar* (i.e. *Ś*, *Ṣ*, *S*) which are again followed by letters *Khar* (*Kh*, *Ph*, *Ch*, *Ṭh*, *Th*, *C*, *Ṭ*, *T*, *K*, *P*, *Ś*, *Ṣ*, *S*)." (*Vārtika*, *MB*)

It is optional to retain *Visargas* before a sibilant, e.g. *Vṛkṣā Sthātārah* or *Vṛkṣāḥ Sthātāraḥ*. For the same reason we find in the Vedas usages like *Vāyava Stha* (*Y*. V.I.I). This is, therefore, a general rule applicable everywhere.

(69) "The *Uṇādis* (i.e. affixes enumerated in the list called *Uṇādis* beginning with *Uṇ*) are manifold (*Bāhulaka*)." (*P.* III.3.1)

The author of the Mahābhāṣya remarks upon this aphorism as below :—

(70) "What is the significance of (the word) 'manifold' (*Bāhulaka*) here ? Manifoldness is due to the fact that only a few roots

---

(66) "मतुबसो रु: सम्बुद्धौ छन्दसि ॥" (*P.* VIII.3.1)

(67) "वा शरि ॥" (*P.* VIII.3.36)

(68) "खर्परे शरि वा विसर्गलोपो वक्तव्य: ॥" (*Vārtika*, *MB*)

(69) "उणादयो बहुलम् ॥" (*P.* III.3.1)

(70) "बाहुलकवचनं किमर्थम् ? बाहुलकं प्रकृतेस्तदनुदृष्टे: । तन्वीभ्य: प्रकृतिभ्य: उणादयो दृश्यन्ते न सर्वाभ्यो दृश्यन्ते । "प्रायसमुच्चयनादपि तेषाम् ।" प्रायेण ते खल्वपि समुच्चिता न सर्वे समुच्चिता: । "कार्यसशेषविधेश्च तदुक्तम् ।" कार्याणि खल्वपि सशेषाणि कृतानि न सर्वाणि लक्षणेन परिसमाप्तानि ॥

(Contd.)

have found place (there), i.e. the *Uṇādi* affixes are enjoined to be added only to the small number of roots and not to all. The enumeration of these words is only partial, i.e. most of them have been enumerated here but this is not all. Moreover, the actions have not been sanctioned in all these cases; hence it was said so, i.e. the list of actions enjoined (in the *Uṇādi*) is not complete and exhaustive. All the actions could not be defined here. Now, what is the reason for enumerating only a small number of roots to which *Uṇādi* affixes are added ? Why have not all the roots been included ? Moreover, why is the enumeration partial and not exhaustive ? Besides, how can we account for a limited sanction of the limited actions ? Why all the actions have not been defined here ? (It was done so) so that the *Naigamas* (i.e. the Vedic words) and the *Rūḍhas* (i.e. the conventional) words may be regularised, i.e. the purpose is to properly regularise (the formation of) Vedic and non-Vedic words which are based on convention only. The author of the Nirukta says that all nouns are derived from verbs. According to the etymologists all nouns have etymological derivations. It is also (the verdict) of a grammarian, the son of Śakaṭa, i.e. one of the grammarians Śākaṭāyana also holds the view that all nouns are derivative. But what explanation can be offered in case where no specific (etymological) significance is possible ? The word, the

---

(Contd. from Page 450)

किं पुनः कारणं तन्वीभ्यः प्रकृतिभ्य उणादयो दृश्यन्ते न सर्वाभ्यः। किं च कारणं प्रायेण समुच्चिता न सर्वे समुच्चिताः। किं च कारणं कार्याणि सशेषाणि कृतानि, न पुनः सर्वाणि लक्षणेन परिसमाप्तानि ? "नैगमरूढिभवं हि सुसाधु।" नैगमाश्च रूढिशब्दाश्चाविकारास्ते सुष्ठु साधवः कथं स्युः। 'नाम च धातुजमाह निरुक्ते।' नाम खल्वपि धातुजमाहुः नैरुक्ताः। "व्याकरणे शकटस्य च तोकम्।" वैयाकरणानां च शाकटायन आह धातुजं नामेति। अथ यस्य विशेषपदार्थो न समुत्थितः, कथं तत्र भवितव्यम् ? "यन्न विशेषपदार्थसमुत्थं, प्रत्ययतः प्रकृतेश्च तदूह्यम्।" प्रकृतिं दृष्ट्वा प्रत्यय ऊहितव्यः, प्रत्ययं दृष्ट्वा प्रकृतिरूहितव्या।

"संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे।
कार्यात् विद्यात् अनुबन्धमेतच्छास्त्रमुणादिषु॥" (*MB*)

formation of which does not indicate any particular meaning can be explained away (with the help of) the root and the affix. With the help of the root, suffix can be inferred and with the help of the affix, a root can be guessed out. In the nouns (the first parts) are roots and the subsequent ones are suffixes. Their mutual relation can be guessed out from the effects. This is the procedure regarding the *Uṇādis*."

(*MB*)

EXPLANATION

The word "manifoldeness" means that in the *Uṇādi-Pāṭha* (i.e. a list of affixes beginning with the affix *Uṇ*) the affixes are enjoined to be added to a very thin number of roots. The word "manifold option" includes all roots, even those to which no affix has been assigned or added to. Similarly all the affixes could not be enumerated here and certainly there are other affixes also. The use of a few *Uṇādi* affixes only has been illustrated with reference to a few of the roots and not with reference to all of them. Only a few of the affixes (and the roots) have been recorded for economy (of space) and all of them have not been included. Other affixes (i.e. affixes not mentioned here) have also been (approved and) sanctioned by the word "manifold option", e.g. *Phiḍ*, *Phiḍḍau*. The use of the word 'optional' indicates that the actions sanctioned by the aphorisms sometimes do not take place while those not sanctioned by them do also take place. For instance, in the word *Daṇḍa*, the letter *Ḍa* belonging to affix does not become *It* (i.e. thus it is not elided. *Its* are always elided). "Why are the other roots, affixes and the actions accepted rather than those sanctioned by aphorisms ?" To this question our answer is that otherwise many *Naigamas* (i.e. Vedic words) and the *Rūḍhis* (i.e. words having conventional usage with obscure etymology) which are in vogue in common speech would not be regularised. The author of the Nirukta and one of the grammarians, named Sākaṭāyana, declare that all nouns are derived from roots. In the phrase *Śakaṭasya Ca Tokam*, the word *Toka* means 'a son', i.e. the son of Śakaṭa (i.e. name of a Sage). The word *Toka* has been included in the list of synonyms, signifying 'a son'. In case where specific meaning is not very clear and where neither the root nor the affix is apparent, one should make a guess of the affix from the root and of the root from the affix (as the case may be). But this guess has its scope and is restricted. This guess is to be adopted (with reference to) nouns only. The rule about *Uṇādi* is that at first a guess should be made about roots and after that about the affixes. This guess should be such as would give

the desired word formed from the due relation between the root, affix and actions.*



---

* By citing the above-mentioned extract from the Mahābhāṣya Dayānanda has proved beyond all doubts the following points —

(a) The Vedic words form their own category.

(b) The Vedas have no *Rūḍhi* (conventional meanings) words, which are found only in the spoken language.

(c) Many of the Vedic words and all the *Rūḍhi* words cannot be formed by general procedure laid down in grammars.

To strengthen this assertion we should take notice of the following :—

(i) नैगमरूढि भवं हि सुसाधु ।

(ii) नैगमाश्च रूढिशब्दाश्च=अवैदिका:, ते सुष्टु साधव: कथं स्यु: ?

Dayānanda also believes that all words in the Vedas are *Yaugikas*, i.e. are derived from the roots. Cf :

"नाम च धातुजमाह निरुक्ते
व्यारकणे शकटस्य च तोकम् ।"

The method of the Vedic interpretation advanced and followed by our author clearly shows the that he is the follower of the *Nairukta* (i.e. etymologist) school. The following citations will be read by our readers with profit in this connection :—

(1) "नामान्याख्यातजानि इति शाकटायनो नैरुक्त समयश्च ।।" (*N*. I.12)

(2) "तत् खल्वाहु ; कतिभ्यस्तु नाम जायते ।
सत्वानां वैदिकानां वा यद् वान्यदिह किञ्चन । (Contd.)

———————

(Contd. from Page 453)

नवभ्य इति नैरुक्ताः पुराणाः कवयश्च ये ।

मधुकः श्वेतकेतुश्च गालवश्चैव मन्यते ।

चतुर्भ्य इति तत्राहुः यास्कगार्ग्यरथीतराः ।

…… …… ……

सर्वाण्येतानि नामानि कर्मतस्त्वाह शौनक ।

…… …… ……

नाकर्मकोऽस्ति भावो नामस्ति न निरर्थकम् ।

नान्यत्र भावात् नामानि तस्मात् सर्वाणि कर्मतः ॥

(*BD.*, I.23-24, 26-27, 30-31)

No doubt that there were others also who did not hold this view. Gārgya and some of the grammarians did not cherish this idea.

Cf : (a) "उणादयोऽव्युत्पन्नानि प्रातिपदिकानि ॥"

(b) "न सर्वाणि" इति गार्ग्यो वैयाकरणानां चैके ॥" (*N.* I.12)

A FEW FIGURES OF SPEECH

Now we shall describe briefly a few varieties of figures of speech. We shall at first proceed to explain an *Alaṅkāra* (figure of speech) called *Upamā* (i.e. Simile). The Simile is fully expressed (i.e. *Pūrṇa-Upamā*), when its four constituents, viz. the common property, the word expressing comparison, the object of comparison and the standard of comparison, are all fully expressed, e.g.

(1) "Be a source of gay gifts to us as a father to his son."

(*RV*. I.1.9)

The other variety of *Upamā* is *Lupta-Upamā* (i.e. Elliptical Simile) which is again divided into eight kinds, when any one or more of them be unexpressed (by words), viz. (1) *Vācaka-Luptā* (i.e. in which the word implying comparison is left unexpressed), e.g. *Bhīma-Balī*, i.e. brave like Bhīma. [Here the word *Iva* signifying comparison is left out.); (2) *Dharma-Luptā* (i.e. where the common property is unexpressed), e.g. *Kamala-Netraḥ*. (Here the word showing common quality, e.g. *Sundara* is omitted.); (3) *Dharma-Vācaka-Luptā* (i.e. where the common quality and the word denoting similarity are left out), e.g. *Puruṣa-Vyāghraḥ*. (Here the words showing comparison and common property are omitted) ; (4) *Vācaka-Upameya-Luptā* (i.e. where the word indicating comparison and the object of comparison are elided), e.g. *Vidyayā Paṇḍitāyante*. (Here the word expressing comparison and the object of comparison are not expressed) ; (5) *Upamāna-Luptā* (i.e. in which the standard of comparison is left out) ; (6) *Vācaka-Upamāna-Luptā* (i.e. where the word showing comparison and the standard of comparison are unexpressed); (7) *Dharma-Upamāna-Luptā* (i.e. in which common property and standard of comparison are unexpressed) ; (8) *Dharma-Upamāna-Vācaka-Luptā* (i.e. in which three elements, viz. common property, standard of comparison and the word indicating comparison are elided), e.g. *Kāka-Tālīyo Guru-Śiṣya-Samāgamaḥ* (i.e. the meeting of the preceptor and the pupil is (unexpected) like that of a crow and palm fruit). Now the figure of speech called *Rūpaka* (i.e. metaphor) is treated. It consists in the representation of the subject of

---

(1) "स नः पितेव सूनवेऽग्ने सुपायनो भव ।" (*RV*. I.1.9)

description which (subject) is identified with another (i.e. a well-known standard). With reference to greater or lesser or equal degree of identification, it is of six types :

(i) *Adhika-Abheda-Rūpaka* [i.e. complete (or greater degree of) identification], e.g. :

(2) "He is verily the sun as he expels the darkness, i.e. He is complete in knowledge."

(ii) *Nyūna-Abheda-Rūpaka* (i.e. lesser degree of non-difference), e.g. :

(3) "He is verily Patañjali but is not the author of the Mahābhāṣya."

(iii) *An-Ubhaya-Abheda-Rūpaka* (i.e. in which there is distinction without difference), e.g. :

(4) "The king (or God) protects the people resorting to impartiality."

(iv) *Adhika-Tād-Rūpya* (i.e. higher degree of identification), e g. :

(5) "No need of regal joys when bliss of knowledge is secured."

(v) *Nyūna-Tād-Rūpya-Rūpaka* (i.e. deficient identification), e.g. :

(6) "This fair statesmanship brings all joys but it has no origin from the sun."

(vi) *An-Ubhaya-Tād-Rūpya-Rūpaka* (i.e. identification which is neither complete nor incomplete), e.g. :

(7) "As the sun is covered by clouds, let this sun of knowledge shine."

The figure of speech called *Śleṣa* (i.e. *Pun* or *Paronomasia*) consists in using words which express more than one meaning. It has three kinds, viz.: (1) *Prakṛta-Aneka-Viṣaya;* (2) *Aprakṛta-Aneka-Viṣaya*; and (3) *Prakṛta-Aprakṛta-Aneka-Viṣaya.* The example of the *Prakṛta-Aneka-Viṣaya* (i.e. where all the meanings expressed are applicable in the context), is : *Nava-Kambalo*

---

(2) "अयं हि सविता साक्षात् येन ध्वान्तं विनाश्यते ।" ॥ १ ॥

(3) "अयं पतञ्जलिः साक्षात् भाष्यस्य कृतिना विना ।" ॥ २ ॥

(4) "ईशः प्रजामवत्यद्य स्वीकृत्य समनीतिताम् ।" ॥ ३ ॥

(5) "विद्यानन्दे हि सम्प्राप्ते राज्यानन्देन किं तदा ।" ॥ ४ ॥

(6) "साध्वीयं सुखदा नीतिरसूर्यप्रभवा मता ।" ॥ ५ ॥

(7) "अयं घनावृतात् सूर्यात् विद्यासूर्यो विभज्यते ।" ॥ ६ ॥

Ayam Manuṣyaḥ [i.e. this man has *Nava* (new or nine) blankets]. Here the word *Nava* expresses two meanings—new or nine ; (and both the meanings are relevant in the context). (2) *A-Prakṛta-Aneka Viṣaya* (i.e. where only one meaning is applicable in the context), e.g. *Śveto Dhavati*. Here it may mean a white man runs or a white dog runs ((*Śvā Itaḥ*) from this place. *Alambusānām Yāta* (*MB.* I) may mean either the carrier of straw is strong or the carrier of gourds, or e.g., *Agnim Īḍe* (*RV.* I.1.1), (where the word Agni may mean God or fire). The following is an example of *Aprakṛta-viṣaya* (in which only one meaning is applicable) :—

"*Hariṇā Tvad Balam Tulyam Kṛtinā Hita-Śaktinā*." (It may mean either that your prowess is comparable to that of a highly powerful lion or that your prowess ir equal to that of the Omnipotent God, as the word Hari expresses both the meanings—God or lion). This is the example of (3) *Prakṛta-Aprakṛta-Aneka-Viṣaya.* (Another example of the same is) *Uccaran Bhūri Yānāḍhyaḥ Śuśubhe Vāhinī-patiḥ.* (Here *Vāhinīpati* may mean the lord of armies or the lord of rivers).

There is a large number of other figures of speech. All of them could not be mentioned here. They will be explained wherever they occur (in our commentary).

(In this connection the following verse from the Ṛgveda deserves notice) :—

(8) "*Aditi* is heaven ; *Aditi* is the firmament (or the mid air) ; *Aditi* is mother, father and son ; *Aditi* is all the gods ; *Aditi* is the five classes of men ; *Aditi* is all that has been born and shall be born). (*RV*. I.89.10)

---

(8) "अदि॑ति॒र्द्यौरदि॑तिर॒न्तरि॑क्ष॒मदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः ।
विश्वे॑ दे॒वा अदि॑तिः॒ पञ्च॒ जना॒ अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम् ॥"
(*RV*. I.89.10)

This verse has been quoted by Yāska in the Nirukta (IV. 23) with the following remarks—

"अदितेर्विभूतिमाचष्टे एतान्यदीनानीति वा ।"

The meaning of the word *Aditi* according to Yāska is—

"अदितिरदीना देवमाता ॥" (*N.* IV.22)

(Contd.)

In this stanza, the word *Aditi* is used in the sense of shining upper region etc. In the commentary we shall also take the word *Aditi* in the same senses. But as we shall not cite this verse everywhere, we have thought it proper to cite it here once for all.



(Contd. from page 457)

The word *Aditi* according to Griffith means 'infinite', i.e. Infinite Nature. *Aditi*, literally meaning independent or indivisible, may here signify also either the earth or the mother of the gods, according to the Scholiast. According to Yāska, the hymn declares the might of *Aditi* (IV. 23 quoted above); or as Sāyaṇa, "*Aditi* is hymned as the same with the universe."

The word *Pañca-Janāḥ* may mean 'five classes of men'. The five orders of human society are said to be the four castes and the outcastes (cf. चत्वारो वर्णा: पञ्चमो निषाद:). It is also interpreted as 'five classes of beings, or gods, men, Gandharvas, Serpents and Pitaras or, as it occurs in the Nirukta (III. 8), Gandharvas, gods, Aśvins and Rākṣasas.

Cf : "गन्धर्वा: पितरो देवा असुरा रक्षांसीत्येके चत्वारो वर्णा निषाद: पञ्चम इत्यौपमन्यव: ।" (*N*. III.8)

ABBREVIATIONS USED IN THE COMMENTARY

Now we shall refer to the abbreviations which are to be used (by us) in the commentary (*Bhāṣya*) on the Vedas. The following are the abbreviations for the sake of ready reference to the citations from the four Vedas, the six Śāstras, the six Aṅgas, the four Brāhmaṇas and the Taittirīya Āraṇyaka. In Ṛ. I.1.1, Ṛ will stand for the *Ṛgveda*, the first numeral for the *Maṇḍala*, the second for the *Sūkta*, and the third for the *Mantra*. In *Ya.* I.1 *Ya* stands for the *Yajurveda*, the first numeral for the *Adhyāya* and the second for the *Mantra*. In Sāma. *Pū.* I.1.1 *Sāma.* will stand for *Sāmaveda*, *Pū.* for *Pūrva-Ārcika*, the first numeral for the *Prapāṭhaka* the second for the *Daśati*, and the third for the *Mantra*. In *Sāma, U.* I.1.1 *Sāma* stands for the *Sāmaveda*, *U* for *Uttara Ārcika*, the first numeral for the *Prapāṭhaka*, and the second for the *Mantra*. In the *Uttara Ārcika* of the *Sāmaveda*, there are no *Daśatis*, but each *Prapāṭhaka* is divided into two halves, in each of which the numbering of the Mantras is complete. Therefore with regard to the *Uttara Ārcika* of the *Sāmaveda*, the following abbreviations also will be used, viz.; *Sāma, Ū.I. Pū.* 1, *Sāma U.I*, *U.I.* 1, in which *Sāma* stands for the *Sāmaveda*, U.I. *Pū*, for *Uttara Ārcika, Pūrvārdha* (first half of the *Prapāṭhaka*), and *U.Ī. U.* 1., for the *Uttara Ārcika Uttarārdha* (second half of the *Prapāṭhaka*).

With reference to the *Atharvaveda*, in *Atharva* I.1.1., *Atharva* stands for the *Atharvaveda*, the first numeral for the *Khaṇḍa*, the second for the *Varga*, and tbe third for the *Mantra*.

Similarly, with reference to the first Brāhmaṇa, *Ai* stands for the *Aitareya*, the first number for *Pañcikā*, the second for *Kaṇḍikā*. In *Śa* I.1.1.1, *Śa* stands for *Śatapatha*, the first numeral for *Kāṇḍa*, the second for *Prapāṭhaka*, the third for *Brāhmaṇa*, and the fourth for *Kaṇḍikā*. The *Brāhmaṇas* of the Sāmaveda are numerous. Out of them the *Brāhmaṇa* cited will be indicated by the abbreviations in our commentary where it may occur. One of them is *Chāndogya* by name. In this case *Chā.* stands for *Chāndogya*, the first numeral for *Prapāṭhaka*, the second for *Khaṇḍa* and the third for *Mantra*. Similarly, *Go.* stands for the *Gopatha Brāhmaṇa* the first numeral for *Prapāṭhaka*, and the second for *Brāhmaṇa*.

With reference to the Śāstras, in *Mī.* I.1.1., *Mī.* stands for *Mīmāṁsā* the first numeral for *Adhyāya*, the second for *Pāda*, and the third for the

Sūtra. In *Vai*. I.1.1., *Vai*. stands for *Vaiśeṣika*, the first numeral for *Adhyāya*, the second for *Āhnika*, and the third for the *Sūtra*. *Nyā*. will stand for the *Nyāya* Śāstra. The other references are equal to the previous Śāstras. In *Yo*. I.1, *Yo*, stands for *Yoga* Śāstra, the first numeral for the *Pāda*, and the second for the *Sūtra*. In *Sāṅ*. I.1., *Sāṅ*. stands for the *Sāṅkhya Śāstra*, the first numeral for the *Adhyāya*, and the second for the *Sūtra*. In *Ve*. I.1.1., *Ve*. stands for *Vedānta*, the first numeral for the *Adhyāya*, the second for the *Pāda*, and the third for the *Sūtra*.

Among the (six) *Aṅgas*, the first is Grammar. In this case *A*. stands for the *Aṣṭādhyāyī*, the first numeral for *Adhyāya*, the second for *Pāda*, and the third for *Sūtra*. The quotations from the Mahābhāṣya will be indicated by means of the *Sūtras* of the *Aṣṭādhyāyī*. In citing the commentary of the Mahābhāṣya on a *Sūtra*, we shall refer to the *Sūtra* itself. In the quotations from the Nighaṇṭu and the Nirukta, *Nigh*. will stand for the former and *Nir*. for the latter. Their divisions are similar ; the first numeral stands for *Adhyāya* and the second for the *Khaṇḍa*. In *Tai*. I.1., *Tai*. stands for the *Taittirīya-Āraṇyaka*, the first numeral for the *Prapāṭhaka*, and the second for the *Anuvāka*.

These references are meant for finding out the sources of citations from the books so that it may be possible for a (curious) reader to consult the original with the help of these abbreviations. If we happen to quote from other works, we shall give the detailed references once and shall refer to them by means of abbreviations after that.



CONCLUDING REMARKS

(1) "Now this concise Introduction (to our commentary on the Vedas) has been finished. It brings to light the purpose and purport of the Vedas in a comprehensive and lucid (style). It will yield all desires of and will cause honour (to those who will study it). It is a treasure-house of all unblemished methods (of interpretation) and is based on (series of) evidence from the authentic Scriptures. After this, I undertake the work of writing commentary (*Bhāṣya*) on the Vedas which will be supported by genuine proofs with intelligent devotion to the Lord."

(2) "Let the wise bear in mind the following order to be observed (by us) here, e.g. (1) Introductory Statement, (2) The Mantra, (3) The Pada-Text, (4) Word-meaning, (5) Prose-order and (6) Gist or purport."

(3) "O Lord, Creator (of the universe)! dispel all our troubles and calamities and bestow upon us only what is good."
(*YV*. XXX.3; *RV*. V 82.5)

Thus, this Introduction to the Commentary on the four Vedas, the Ṛg Veda etc., by Parama Hansa-Parivrājaka-Ācārya Srī Svāmī Dayānanda Sarasvatī, ends which is adorned with Sanskṛta-Hindi languages and is based on valid proofs.

OM

---

(1) "वेदार्थाभिप्रकाशप्रणयसुगमिका कामदा मान्यहेतुः,
संक्षेपाद् भूमिकेयं विमल-विधि-निधिः सत्यशास्त्रार्थयुक्ता ।
सम्पूर्णाकार्यथेवं भवति सुरुचि यन्मन्त्रभाष्यं मयातः,
पश्चादीशानभक्तया सुमतिमहितया तन्यते सुप्रमाणम्" ।। १ ।।

(2) "मन्त्रार्थभूमिका ह्यत्र मन्त्रस्तस्य पदानि च ।
पदार्थान्वयभावार्थाः क्रमाद् बोध्या विचक्षणैः" ।। २ ।।

(3) "विश्वानि देव सवितर् दुरितानि परासुव ।
यद्भद्रन्तन्न आसुव" ।। (*YV*. XXX.3, *RV*. V.82.5)

Appendix—I

BIOGRAPHY OF SVĀMĪ DAYĀNANDA

"God bestows upon the Sacrificer, a son, the best of the highest merits; of deep devotion; of an invincible spirit and the bringer of glory to his parents."* (*RV*. V.25.5)*

Birth Place :

A separate state by name Saurāṣṭra has been created under the new Constitution of the Republic of India. It was formerly known as Kathiawar—Gujerat, during the British Rule in India. It lies at a short distance from the North-Western coast of the Indian Peninsula. The great Svāmī was born in A.D. 1824 (i.e. 1881 Vikrama Era) in the village Taṅkārā of the Morvi State in Kathiawar.

Parentage

Dayānanda's forefathers belonged to this State. His father, by name Karaśanajī Lālajī Tivārī, lived in a magnificent house in Jivapur street. He was a Brāhmaṇa, with a sub-caste Audīcya. His eldest son, Mūlajī, became known later on by the illustrious name of Dayānanda. Mūlajī had two brothers—Ballabhajī and another, whose name could not be traced out. One of his sisters died of cholera. Ballabhajī also left this mortal world two years after his marriage. The eldest sister Prema Bāī was married to Maṅgalajī who became the heir of Karśanajī **

---

* "अग्निस्तु विश्रवस्तमं तुवि ब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत् पतिं पुत्रं ददाति दाशुषे ॥" (*RV*. V.25.5)

** This statement is based on the traditional records (Bahī Khātā) of Prabhā Śaṅkara or Popaṭa Rāwala who was the successor of Mangaljee.

(See, Harish Chandra—Dayānanda Sarasvatī, p. 6). But according to Pandit Lekh Ram, Dayānanda's father's name was Ambāśaṅkara and

(Contd.)

Karśanajī, the father of Mūlajī was a big landlord and was considered wealthy enough to engage in the business of money-lending. He was a Brāhmaṇa of the highest order, learned in the Vedic lore and held in great respect on that account. He secured the high rank of Jamadar or Jamedar, i.e. a Revenue Collector of the State. He was a worshipper of Śiva and was much noted for his intense devotion and austerity. He was thoroughly orthodox and uncompromising in his religious beliefs and practices. Nothing could deter him from the strict observance of the religious rituals. He was firm and fearless. He could not tolerate even the slightest deviation from the letter of the Law as ordained in the scriptures. He was a man of resolve, strong faith and dour temper. His mother, on the other hand, was the embodiment of sweetness, gentleness and virtues. She was an uneducated, typical Indian lady, but possessed all the qualities of a virtuous mother and a very remarkable sense of efficient domestic management. Being a lady of generous heart, she was endowed with limitless sympathies and unending benevolence. Svāmī Dayananda thus had the advantage of inheriting a strong will from his father and a benevolent mind from his mother.

Dawn of knowledge

It is on the authority of Dayānanda himself that we know that his education commenced when Mūlajī (he) was five years of age. When he was eight, he was invested with the sacred thread. From this time begins his life as a Brahmacārin, i.e. a celibate religious student.

Śiva-Rātri : As the father was an extremely orthodox devotee of Śiva, no wonder, that he intended Mūlajī or Mūlaśaṅkara to grow into a staunch Śaivite. But the Fate had decreed otherwise.

Śiva was the god of the family. Śiva-Rātri is one of such days when every Śiva-worshipper is expected to observe fast for about thirty-six hours or even more. Dayānanda was fourteen when his father insisted on his keeping the fast in the strictly orthodox way. The mother could not like it but had to agree when her son himself expressed his desire to

---

(Contd. from Page 462)

his son was named as Mūlaśankara. (See Lekh Ram—महर्षि दयानन्द सरस्वती का जीवन-चरित, p. 20. Devendra Natha Mukhopādhyāya gives "Dayārāma" as his earlier name (See—महर्षि दयानन्द सरस्वती का जीवन-चरित—Appendix-I)—मूलजी or मूलशंकर is the generally accepted name of Dayānanda in his early life.

bow before his father's will. Who could have foreseen that Dayānanda's father's insistence upon his son's earning religious virtues at the tender age of fourteen, by keeping fast on the sacred day of Śiva Rātri, was to result in so tremendous a change in the mind of Dayānanda as to turn him into a most virulent and successful opponent of image-worship of his age.

Outside the village, there was a temple of god Śiva where all the devotees offered their worship and prayers before the idol of the god Śiva. Every year this fast was observed by the people with full faith and devotion. As the fateful evening set in, the father and the son went to the temple outside the village where the rules concerning the worship were explained to Mūlajī in detail He had to keep absolute fast and to stay awake the whole night repeating and chanting the Mantras and offering various prayers, before the image of Lord Śiva.

The worship commenced with congregational prayer and songs. It was full of emotions and enthusiasm. Men and women from the village joined the mass prayer with hearts full of high aspirations and various desires. The first quarter of the night passed off very well. The entire congregation indicated high fervour and enthusiasm. A gradual dullness appeared to be approaching. The intense fervour began to fade in the second quarter of the night. But the devotees still kept on to the letter of Law. Midnight sleep was too strong to be resisted. The worshippers began to feel that nature was rather too cruel to be ignored. One by one the devotees lay prostrate on the floor, overpowered by irresistible sleep. Mūlajī's father also could not stand the challenge of Nature. He was the first to succumb and the officiating priest followed suit. But Mūlajī, the boy of fourteen, had a mind notto waver. He was resolved not to be beaten, Why should a determined heart ever imagine a defeat ? He adopted all measures to ward off sleep and wonderfully succeeded. His hard earned victory, however, was crowned wlth success, though in quite a different way from the one aspired and expected by his father. He continued his vigil as others could not. The enthusiasm of others was skin-deep, that of Mūlajī well sealed deep in his heart. Others showed lip-devotion; his was a hearty faith. "What is sleep to deprive me of the boon ?", murmured Mūlajī. "The more dfficult the ordeal, the higher must be the reward !"

He was mid-stream of his struggle, when there suddenly occurred a common and insignificant incident which changed the current of his life. It was quiet in the temple. There was no sound except the occasional noise of snoring. A rat came out of a hole. It crept on the holy body of Śiva. Having satisfied itself that the image was harmless, it began

to enjoy the dainty offerings, placed before by the devotees in token of their love for the Lord. The mischief of the mouse was too grave. The pure-hearted and simple-minded boy of fourteen was amazed and perplexed at this strange sight. He had been told that Lord Śiva was omnipotent, omnipresent and omniscient; that the image possessed all glory and power; that it was God Himself and that it had the power of blessing and cursing mankind. What he saw, however, was quite contrary to these things. The image appeared to him a helpless inanimate object. It was too weak to protect itself from the mischief of a mouse. It set the boy thinking earnestly. The boy had a logical mind. The thought struck him like a thunderbolt. The helplessness of the image of Śiva had shaken his faith. He could no longer offer homage to the image. He desired to get his doubts removed by his father but the father was asleep. He waited for sometime. But it was too heavy a burden to be borne by the young mind for a long time. He impatiently awakened his father and requested him to remove his doubts. The father was angry, both at being disturbed and at the audacity of the boy. But Mūlajī was a boy not to be put off so lightly. He insisted for a reasonable and logical answer. Eventually he got an oft-repeated answer which a considerate and intelligent image worshipper has for this fateful question. He was told that the image was not the real god. It only represented him for the purpose of worship and, "He being worshipped through it, bestows all blessings upon the worshipper." His father's explanations could not satisfy him. The father also rebuked him for his habit of raising doubts and putting questions. He harshly snubbed him. The boy was silenced but not his soul. Mūlajī asked permission to go home and the father reluctantly allowed him to leave with a strict warning that he should not break his fast before sun-rise.

The Revolt

But the brave heart of Mūlajī could not see reason in continuing the fast. He had finished with the image-worship and all its rituals. He ran home, broke the fast and went to sleep.

The fateful incident of the Śiva Rātri created a ray of light in the young heart of Mūlajī. He resolved to find out and know the Supreme Reality—God—who is Omnipotent, Omniscient, and All Merciful. He fully realized that the image in the Śiva's temple was not a real God.

Reality of Death

One day Mūlajī was at a musical symposium with his father. A servant came running to them with a sad news that Mūlajī's sister had fallen seriously ill. The father and the son hastened home. She had an attack of cholera. Physicians were sent for. The best efforts of the

experts failed. The patient grew worse and died in a few hours. Mūlajī loved his sister very dearly. Everybody shed tears and lamented. But Mūlajī's eyes were fast fixed at his dear sister's dead body. He looked like a statue, motionless and unmoved. His eyes were dry and lips sealed. People thought that he had no heart. The death of a beloved sister set him on an enquiry into the nature of death. His grief for her loss was too deep for tears. It plunged him into meditation on death as distinguished from life. He left the room and threw himself in his bed and pondered on. "What is death," said he, "and what is life? Is there no escape from death?"

The young seeker was again busy with his studies. He was always thinking of the problems of life and death. But soon he was destined to witness what tended still more to intensify his desire to solve the perplexing mystery. He was nineteen when his beloved uncle who had all love for him had an attack of the disease which had separated him from his sister. It was of a virulent type and baffled all attempts of the physicians. When his uncle lay on his death-bed he was looking at Mūlajī with eyes full of love and tears. Mūlajī could not meet the pathetic gaze of his uncle. He burst into tears and his eyes became swollen with weeping. The end came at last and the house once again was plunged in mourning.

Mūlajī could not understand the reality of human existence. He was gloomy and went about distracted, asking all his elders and youngers, and the learned Paṇḍitas and Sādhūs with whom he came into contact, if they could tell him how death was to be conquered. The reply was unanimous that the practice of Yoga leading to communion with God could defeat death. Mūlajī meditated over this reply and came to the conclusion that in order to learn Yoga, he must leave home. The worldly temptations after all are transient and death is the ultimate goal of life. He must seek the path of immortality. He ceased to take pleasure in the gay life. He found delight in being left alone. He sat for hours together in secluded corner of his house always brooding over the helplessness of man before death. The nature of aspiration which now filled Mūlajī's heart was not long in becoming known to his father and mother. They were alarmed and began to contrive means for preventing their son from carrying out his resolve.

Flight from home

Mūlajī's parents thought of a plan by which they decided on tying the lad down by the ties of marriage. All parents, all over the world and in all ages, have thought of marriage to be the best remedy to wean the young minds from the ascetic line of thought. The Buddha's parents and

the mother of Svāmī Śankara tried the same weapon; so did the parents of Nanak. Buddha and Nanak, however, were gentler spirits than Mūlajī. They could not resist the will of their elders, who consequently succeeded in their immediate object. But Mūlajī resisted the plan tooth and nail and declined to be married. He was at that time a lad of nineteen and by the intervention of friends the marriage was postponed for a year. Mūlajī requested his parents to send him to Benares where he wanted to prosecute his studies. But the parents had sufficient reasons to suspect the working of their son's mind and not wishing him to lose for ever, refused to accept the request. He, however, was sent to a neighbouring village to prosecute his studies with a learned Paṇḍita who resided there. In the course of his studies, Mūlajī revealed his heart to the teacher and requested him to explain to him the ways and means of Samādhi (i.e. meditation) so that death might be conquered. He told him frankly that he (Mūlajī) would renounce the world to explore the remedy by which a man could become immortal.

The teacher informed Mūlajī's parents whereupon they recalled him home.

The parents now secretly made all preparations for his marriage. The day was fixed. The preparations went apace. The invitations were issued. There was happiness all around. All hearts were joyous except the little heart of the unlucky bird who was designed to be put in a golden cage. Mūlajī protested. His studies would be cut short. But none listened to him.

But the bird would not take to the cage. The parents had not fully understood the unyielding determination of their son. Within a week or so of the day fixed for his marriage, he fled from home. The father, in vain, pursued hard. In less than three days, Mūlajī was stripped of all the valuables he had on his person and the money which he had in his pocket. He became a mendicant, changed his name, assumed ochre-coloured garments and began to search for a real Guru (i.e. a spiritual preceptor) who could guide him into the way of solving the mystery of life and death so that he might be able to attain immortality.

Became a Brahmacārin

Mūlajī met a Saint, named Lāla Bhakta, who gave him the name of Śuddha Caitanya and placed him in the order of Brahmacārins.

Śuddha Caitanya learnt that a fair was going to be held at Siddhapur. He was told that a number of Yogins would assemble there. It was a chance for him to learn the Truth. In the fair he happened to see a Vairāgī

who was his old acquaintance who persuaded him to return home. But Mūlajī was not a boy to change his mind.

After a few days, as a result of this meeting, Śuddha Caitanya was face to face with his father. His Sādhū's garments were forcibly torn off and his Tumba cast away and he was given a new dress. Śuddha Caitanya now again became Mūlajī and was kept under strict guard of the police on his way back home. But once again he gave his guards the go-by. One night when he found his guards fast asleep, he escaped. Before morning he had put several miles between himself and his father whom he never saw again.

It was his final separation from home and all that the word implies. He felt all a son's sorrow for his mother who loved him so dearly, but he had before him a mission. He left home to make the entire world his home. He was leaving his kindred to give himself up to Humanity and the cause of truth.

From all that we know of him, he never regretted the step he had taken—the step which alone made it possible for him to serve his people, his country and his God as grandly as he did.

Search after Truth

For full fifteen years (from 1845 to 1860 A.D.), young Mūlajī wandered, North, South, East and West, almost all over (undivided) India in pursuit of knowledge of Truth. During these wanderings he tapped the highest and purest sources of knowledge. He wandered from place to place in search of scholars, men of wisdom and penance of great religious merits. Whenever he came across a man of spiritual attainment and high scholarship, he stopped and sat at his feet. He studied Philosophy, the Vedas, Astronomy and all other works on various branches of learning in Sanskrit, with different teachers. It was during these years that he learnt the theory and practice of Yoga. There was hardly a place of Hindu pilgrimage throughout India which he did not visit. Famous centres of learning were also visited by him again and again. In search of spiritual teachers and Yogins he penetrated into the innermost recesses of the Himalayas, the Vindhyas and the Aravalis, the three important mountain ranges in our country. He crossed and crossed the valleys of the holiest of Indian rivers, the Gaṅgā, the Yamunā and the Narmadā, and climbed the highest accessible peaks of the hills, which are the sources of these rivers. Mūlajī loved Nature and drank deeply from her inexhaustible sources.

Practised austerity

It was in these surroundings of pure ozone and sublime beauty tha he practised Yoga. It was there in direct communion with Nature that he

lifted his thoughts to God, contemplated and meditated on the deepest problems of life and death and spent hours, days and months in trance, enjoying the supreme bliss and highest contentment. It was there that he made the acquaintance of the best, the noblest and the purest saints and yogins who led a life of uninterrupted meditation and discipline, having subdued their senses to their intellect, their intellect to their souls. For days and months he ate nothing and spoke nothing and passed his time in constant meditation. Many a time, he followed the rivers, particularly Gaṅgā and Narmadā, upto their sources, braved every danger and disciplined himself to a life of hardship and privation.

Initiated into Saṁnyāsa

For some time after his flight from home he passed as a Brahmacārin but within a few years, he was formally initiated by Svāmī Pūrṇānanda into Saṁnyāsa (i.e. the highest stage of life) and was given the name of Dayānanda.

His thirst for knowledge

Dayānanda was not a man who accepted knowledge easily from any authority. He could accept only what was verified or demonstrated. An incident which happened during this period of his life may serve as an illustration. Once, when wandering in the valley of Gaṅgā, he saw a corpse floating in the river. At that time he had some books with him, dealing with anatomy and physiology. The sight of the dead body at once suggested to him the idea of testing, by actual observation, the accuracy of the facts cited in these books. He got hold of the body, cut it open and examined it. Thereupon he found that what was taught in the books was not true. So into the river went the books alongwith the dead body.

Okhī Maṭha

Secondly, never for a moment did he falter or look away from the ideal which he had set before himself. One day when he could get nothing to eat for days together and was starving, he entered the premises of the well known *'Okhī Maṭha'*. Being a handsome young man of good physique and prepossessing appearance, intelligent, well-read, clever and well-versed in scriptures, he attracted the admiration of the Mahanta who wished to make him his disciple and who offered to nominate him as his successor.

"Come, come, O young Saṁnyāsin", said the Mahanta, "live with us Become my disciple and partake of all the wealth we have. This rich estate will be yours after me. Live a life of comforts and enjoyments."

The prospect was indeed alluring. Dayānanda had been on the borderland of life and death due to long starvation. The Mahanta made a good use of his words and wealth. But the starvation could not dampen his enthusiasm for search after truth and knowledge. He calmly but boldly replied, "My father had more riches than you can give me, O Kind Mahanta. But I have scorned the worldly possessions and comforts. You little think of the pleasure that I am after and the treasure that I have come out in search of."

"What is your object, then ?" said the Mahanta surprisingly.

"Genuine Yoga and supreme bliss", came the reply.

The Mahanta looked at the calm and dignified face of Dayānanda where the pangs of starvation were written in bold letters.

Such instances are many. He refused everywhere saying that his goal was different and that he was not seeking wealth and power.

Search for a true Guru

During this period he met crowds of Sādhūs and Paṇḍitas. Some attracted him and others repelled him. He met a few for whom he entertained the highest respect and at whose feet he sat for long in a spirit of perfect reverence and true homage, but he did not come across a person who came up to his ideal of a Guru. In his wanderings through the beautiful and noble land of his—land of the loftiest, the purest ethics, and noblest traditions, land of the Vedas and the Upaniṣads, land of Kapila and Vyāsa, land of Rāma and Kṛṣṇa, land of Kumārila and Śaṅkara—he found everything upside down. Even the repositories of the sacred lore of Āryas, the representatives of Manu and Yājñavalkya, were steeped in ignorance and superstitions. He found that in that land of eternal sunshine, physical, intellectual and spiritual, everything was shrouded in the pitch darkness of ignorance. Even the best, the purest and the loftiest among men were only moonlike. The sun had set, perhaps never to rise again. It made his heart bleed to observe that a land once distinguished for its freshness and vigour of intellect and force of mind should be so stale, shallow and feeble in its creative intellect. Dayānanda was a born rebel and could not accept what was not genuine. He wished to conquer death by conquering ignorance and superstition. His heart was gloomy but bold. He wanted to have a Guru or guide. He searched every corner of the Himalayas with eternal snows and cloud-masked summits. He had conversed with Gaṅgā and Alakanandā; he had penetrated the dense and impregnable interiors of the forests; he had passed countless sleepless nights in deep anxiety of securing spiritual solace in the caves of

the snowy mountains; he had enjoyed the embraces of the hardest of primeval rock and caresses of the swiftest streams: all these friends of his youth and companions of his wander-years had told him not to seek the peace of repose of an inactive life. They had inspired him with increasing activity. These wanderings had added to the purity, loftiness and strength of his soul.

At the feet of Virajānanda

Dayānanda was told at last that the blind monk Virajānanda o Mathura was the man to satisfy his thirst for knowledge. He had drunl deep into the holy books. He could lead him on to the path of truth.

Svāmī Virajānanda was a Saṁnyāsin of the order to whicl Dayānanda belonged. Dayānanda had left his home because his parent loved him too much and wished to save him from a life of poverty, to whic he was determined to dedicate himself in the pursuit of what they con sidered to be only a fantasy; he had left his home at the compar tively advanced age of 21, by his own choice, to the great sorrow an disappointment of his parents. Poor Virajānanda, on the other hand, wa a child of only eleven when circumstances turned him adrift on the worl without any one to care for him. He had lost his parents and was a orphan. His brothers were kind to him but the biting tongue and th cruel temper of one brother's wife proved too strong even for the child c eleven. What added to the sadness of his orphanhood was the fact that h was totally blind, having lost his sight at the age of five due to a virulen attack of smallpox. He was too courageous, however, in spite of h blindness and his orphanhood, to submit to the tyranny of his brother's wif He left his brothers' house with a heart full of sorrow. The death of h parents had deprived him of the ties and associations which make home s attractive and sweet. All that was left to him now was his own soul, his ow mind, and his will to make the best of them by his own exertions. C leaving his brothers' house he went to Haridvāra, on the bank of the Gaṅg one of the most beautiful spots in Northern India. This is one of tl most sacred places and a favourite resort of Sādhūs, Saṁnyāsins an Paṇḍitas. Virajānanda came to Haridvāra never to return home. In a fe years he learnt all that the best and the most learned in Haridvāra cou teach him. He was an apt pupil and was gifted with a wonderful memor to whose power his blindness had added considerably. The reputati and esteem which he gained by his scholarship and character were so hi as to induce a Saṁnyāsin of high ability and profound austerity to adn him into the highest order of his class, in spite of his blindness. Later life Virajānanda migrated to Mathura, another holy place famous as t

birth place of Lord Kṛṣṇa, one of the greatest and wisest of Āryan heroes who have been accorded the honours of Divinity. It was here that Dayānanda met him.

Virajānanda was a great Yogin. He took pride in ancient Vedic teaching. He scorned image-worship. He could not tolerate superstitions and intellectual darkness prevailing in the Hindu society. His soul was full of purity and greatness of the past. By ceaseless labour and constant concentration of mind, he had acquired a mastery of Sanskrit language and literature and of all the intellectual treasure therein. Three ruling chiefs of Rajasthan, at different times, became his pupils. One of them continued his studies for full three years, but when one day he absented himself without information, the Svāmī left him without notice and returned to Mathura.

This was the man with whom Dayānanda completed his education and who charged him with the duty of inaugurating a mission to purge Hinduism of all the evils that had found admittance into it.

Dayānanda had been studying for over thirty years already and what he now required was only a finishing touch at the hand of a master soul. For two years and a half he served the blind monk, showed him the highest respect and love, and learnt all that Virajānanda had to teach.

Devotion to teacher

Virajānanda was a man of hot temper and sometimes treated his pupil very harshly. Once he actually inflicted corporal punishment on Svāmī Dayānanda ; yet the latter was quite submissive and calm. The Guru one day found a small heap of dirt in the corner of a room which had been cleaned by the pupil Dayānanda. The anger of the teacher knew no bound. Mercilessly he beat Dayānanda with a stick in his hand. The pupil accepted this punishment with reverence and at the end implored his teacher to pardon him and said, "My body is very hard, while your hands are soft and delicate. I request you, for the trouble I had given to your tender hands, to forgive me." Saying this the pupil bowed his head and shed tears at the feet of his Guru.

The anger and the wrath of the teacher could not dampen the spirit of the Seeker of truth. He duly finished the course prescribed for him. Then Virajānanda told him that he had nothing more for him, and that he must now enter the world as an independent teacher.

Guru dakṣiṇā

The day of leave-taking has been a memorable occasion for both the pupil as well as the teacher in India from times immemorial. Education was entirely free in ancient India. Both princes and the poor sat together in earning knowledge. Kṛṣṇa and Sudāmā, Droṇa and Drupada, and Karṇa and Arjuna, studied in the same Gurukula without distinction. It was on the parting day that the pupils had to offer, according to their means, something to the benevolent teacher. This practice is called Guru Dakṣiṇā.

It was on that day that Daṇḍī Virajānanda demanded the customary fee called Dakṣiṇā (i.e. reward). Virajānanda fully knew that Dayānanda had nothing of worldly value to offer him, nor did he himself care for any such gift. What he asked of his pupil was a pledge to devote his life to the dissemination of truth, to the waging of incessant warfare against the falsehoods of the prevailing Hinduism and to establish the right method of education, as was in vogue in pre-Buddhistic times.

This pledge Dayānanda gave willingly, and with a solemn joy. And never was any human pledge kept more loyally and faithfully.

Fight for truth

"As heaven and earth are not afraid and never sustain loss or harm, even so O My Vital Force, fear not thou." (1)

"As day and night are not afraid, nor even sustain loss or harm, even so O My Vital Force, fear not thou." (2)

"As the Sun and the Moon are fearless, nor even sustain loss or harm, even so O My Vital Force, fear not thou." (3)

"As Priestly and princely powers fear none, nor face any loss or harm, even so O My Vital Force, fear not thou." (4)

"As the Past and the Future neither fear, nor ever suffer, even so O My Vital Force, fear not thou." (6) (*AV*. II.15.1-6)*

---

* "यथा द्यौश्च पृथिवी च, न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः" ॥ १ ॥
"यथाहश्च रात्री च न बिभीतो०" ॥ २ ॥
"यथा सूर्यश्च चन्द्रश्च न बिभीतो०" ॥ ३ ॥
"यथा ब्रह्म च क्षत्रं च०" ॥ ४ ॥
"यथा भूतं च भव्यं च०" ॥ ६ ॥ (*AV*. II,15.1-6)

Beginning of the Public life

The first few years of Dayānanda's public life were more or less years of preparation for the stupendous struggle to which he had pledged himself. In these years he visited some of the most important towns in India but most of his time was spent on the banks of the Gaṅgā and its vicinity. Wherever he went, he preached and taught. Everywhere his outspoken views, his bold utterances, his novel exposition of the Aryan culture and religion and his profound learning attracted hundreds and thousands of his countrymen to his discourses. He was unrivalled in the Vedic interpretation and scientific exposition of the scriptural truth. Many came to cross swords with him but stayed to admire and follow. He issued challenges, far and wide, and held numerous discussions with high and low, students and scholars, and Sādhūs and Paṇḍitas. He spoke in Sanskrit, since Sanskrit was the language of the learned, and also because the language of upper India not being his mother tongue, he felt a certain amount of diffidence in using the latter for purpose of discourse and discussion. Wherever he went he made a commotion in Indian society. The Hindu theologians, with their myriad followers, whose deepest and most vital interests were so adversely touched by his teachings, were up in arms. They not only abused and threatened him, but even more than once conspired to kill him. During the first five years no fewer than four or five attempts were made on his life. Yet there was a charm about his life, his ways and his manners, which secured for him friends and protectors. He never stooped to prosecute his persecutors.

Not came to imprison people

The great Svāmī was at Anupshahar. A Brāhmaṇa presented him with a betel-leaf. The Svāmī could not disappoint a poor Brāhmaṇa and accepted the same. He chewed the betel-leaf and after a little while the Svāmī discovered the mischief as the betel contained poison. The Brāhmaṇa in order to know the result kept sitting there. Dayānanda did not speak a word and quietly hastened to the Gaṅgā and performed *Neoli Kriyā*—a device of Yogis to wash the intestines. The poison was soon washed out by this action. But a crime, like murder, will out. Sayyad Mahmood, the Tehsildar of the town, who was his admirer, arrested the Brāhmaṇa and sent him to the lock-up. Being satisfied at the action taken against the offender, the kind Tehsildar came to the Svāmī and told him what he had done. But the Svāmī appeared to be distressed and asked the Tehsildar to set the man free. He said, "I have come to liberate humanity from bondage and not to imprison them." The officer was astonished at this reply and set the offending Brāhmaṇa free.

Popularity and personality

In orthodox circles he became famous in a very short time. High and low, rich and poor, from the princes of the highest states down to the coolie, all classes flocked to him, drank in his discourses and gazed at him with mingled awe, respect and admiration. In many places, the public discussions were presided over by the British officers of the highest rank in the districts, this being considered the most effective way of preserving order and preventing rioting and violence. For the first time since the days of Śaṅkara, there had arisen a teacher of the highest order, a man worthy of the mantle of a prophet, a man who at least gave promise of being an Ācārya and who shone among other teachers as a sun among the moon and stars.

It was indeed true that he was very learned but few could venture to face him in controversy ; yet what surprised and at the same time attracted audience to him were his boldness, his courage, his defiance of conventions of theological controversy and his attacks on popular beliefs and practices. Never before had they seen and heard such a man. In a part of the country, hundreds of miles distant from his native province, the language of which he could not use with freedom and effect, to whose people he was a stranger, with no friends to fall back upon or to protect him in need, he went straight to his work and attacked some of the most cherished beliefs of the population with a scathing vehemence that itself, apart from the force of his arguments, struck terror in his opponents. He had dropped in their midst as a bolt from heaven, and threatened havoc to the beliefs they had held so unquestioningly. The worst, or perhaps the best, of it was that he spoke with so much authority and directness, with so much erudition and confidence, with so much cogency of reasoning and force of logic, that the very first onslaught brought the opponent to his knees. The expounders of popular religions and the repositories of Hindu faith were struck with the suddenness and rapidity of lightning. The attack was so sudden and so furious that fortress after fortress fell without the assailant being made to feel any the worse for his exploits. He swept the country, with something of the effect of a mighty sheet of water descending the hills and carrying every thing before it.

Importance of Kāśī

The orthodox leaders appealed to Kāśī, the Rome of Hinduism. That was their last resort and hope and they had no doubt that there the invader would meet foes worthy of his steel and would be routed.

Dayānanda, too, well knew that unless he subdued Kāśī and won a decisive battle there, all his victories so far achieved would be useless.

Kāśī Śāstrārtha

So, before the sixth year of his public career was over, he reached Kāśī, and, in his humble way, under the shade of a tree, started preaching and expressing his views on religion, philosophy and grammar. Soon after this a public discussion was announced. It was attended by thousands of people. On one side were 300 of the leading Hindu Paṇḍitas and Saṁnyāsins, on the other Dayānanda alone, with but a few admirers. The meeting was presided over by no less a personage than the Maharaja of Benares. At the close of the discussion both sides claimed victory ; but what really happened may be gathered from the following account which was published in a Christian Missionary Journal, obviously written by a European Christian Missionary :—

An account by Christian Missionary

"A Hindu Reformer"*

"The fame of the reformer who lately put the whole city of Benares in commotion seems to have gone abroad. Some account, therefore, of him and his views, and the public disputation held with him, from one who was present at the disputation, and met and conversed with the reformer several times before and after that event, will perhaps not be uninteresting to the readers of the *Intellegencer*.

The name of the reformer is Dayananda Saraswati Swami. He is a native of some village in Guzrat ; the name of the place he will not disclose to any one, from a fear that his father who declares him to be mad, will come and take him forcibly away, as he already once did on a previous occasion. He is a fine looking man, large but well proportioned ; his face especially expressive of much intelligence. His outward appearance is that of a Sanyasi or religious beggar : almost entirely naked and besmeared with the sacred Bhasma (ashes of cow-dung). He speaks Sanskrit fluently, though not in very polished style, and in a few instances not quite correctly.ϕ He is a good reasoner and pretty fair in controversy, at least so far that he generally allows his opponent to state his case without interruption :

---

* The spelling of this writer is preserved.

ϕ For example, he denied that the verbal root मन् 'to believe' may form the I pers. plu. pre. मनमहे, besides the forms मनुमहे and मन्यामहे ।'

but extremely authoritative in all his positions . . . . He devoted himself entirely to the study of the Vedas from his eleventh year and thus he is more practically conversant with them than most if not all the great Pandits of Benaras who generally knew them only at second hand or even less. At any rate, and this is the most remarkable feature distinguishing him from other Pandits, he is an independent student of the Vedas and free from the trammels of traditional interpretation. The standard commentary of the famous Sanacharya* is held of little account by him. It can be no wonder, therefore, that his Vedic studies, conducted in that spirit, led him to the conviction that almost the whole of the (comparatively) modern Hinduism is in entire and irreconcilable contradiction with the Vedas and the Hinduism of the Vedic times, about 2,000 years ago. Being of an active character, he determined not to keep his conviction to himself, but to impart it to his countrymen, and try to effect an entire reform in Hindu society. Briefly his object is to replace Hindu society exactly into the same state as it was about 2000 years ago . . . . . At least this is the fond dream of the reformer. But history never travels back in this manner . . . . Hence this reform must fail but he may prepare the way for another reform. He may possibly convince the Hindus that their modern Hinduism is altogether in opposition to the Vedas—a fact of which most of them are profoundly ignorant, and the few who know or suspect it find it convenient to shut their eyes to it. . . . . They cannot go back to the Vedic state, that is dead and gone, and will never revive. Something more or less new must follow. We will hope it may be Christianity, but whatever it may be, any thing seems better than the present intellectually and morally monstrous idolatry and caste . . . ."

"The date of his arrival in Benaras I do not know. It must have been in the beginning of October. I was then absent. I first saw him after my return in November. I went to see him in company with the Prince of Bhurtpore and one or two Pandits. The excitement then was at its height. The whole of the Brahmanic and educated population of Benaras seemed to flock to him. In the Verandah of a small house at the end of a large garden near the monkey tank, he was holding daily levees from early in the morning till late in the evening, for a continuous stream of peaple who came, eager to see and listen to dispute with the novel reformer. It does not appear, however, that the heads of the

---

* Sāyaṇācārya.

orthodox party or the Pandits of the greatest repute ever visited him, unless they did it secretly. The intensity of the excitement at last induced the Raja of Benaras, in concert with his court Pandits and other men of influence, to take some notice of the reformer and to arrange a public disputation between him and the orthodox party, in order to allay the excitement by a defeat of the reformer. . . . . but I fear there was a determination from the beginning that they would win the day by any means, whether foul or fair. The disputation took place on the 17th November in the place where the reformer had taken up his abode. It lasted from about 3 to 7 o'clock p.m. The Raja himself was present and president. Even the great Vedantist, the head it seems of the orthodox party, Vishuddhananda Gaur Swami, who is said never to have left his dwellings before—of course an exaggeration—condescended to emerge for once from his place of meditation on the bank of the Ganges to assist with his learning the failing wits of the defenders of orthodoxy and to give additional authority to the anticipated defeat of the reformer—a clear proof that the reformer was thought to be a formidable enemy. All the most reputed Pandits were there and a large concourse of other people, learned and unlearned, but all of the respectable class. A detachment of policemen also were present who guarded the entrance to the garden against a dense crowd outside which in vain strove to get admittance ; but they were also intended, I suspect, to protect the lonely reformer in case any act of violence should be attempted against him by enraged adversaries. But nothing of this kind occurred ; all went off quietly, except that, at the last, when the assembly broke up, the orthodox party loudly jeered the poor reformer in token of their ill gotten victory. But whether gotten ill or well, their victory had certainly the result they desired. The change was very remarkable in the state of things before and after the disputation. As quickly as the excitement had arisen before, so quickly it subsided afterwards. Whereas, before multitudes flocked to see him, those who came afterwards might be counted easily. The reformer himself was practically excommunicated and any one who would visit him after his refutation was threatened with the same measure. Immediately after the disputation, a written defence was sent by the reformer to his opponents but I believe no notice was taken of it. Then an account of his doctrines was prepared by the reformer and printed about a month afterwards. At the same time also a public challenge to his opponents to answer his pamphlets was issued by him but again no notice was taken of it by the orthodox party. The reformer still remained till towards the end of January. Then he left Benaras to visit the Mela at Allahabad, and to try to influence the multitude assembled there. . . .

"The reformer is not unacquainted with Christianity. He has read the Gospel, though I do not think very carefully. I had some conversation with him about it. But at present his mind is too much occupied with his own plans of reformation to give any serious thought to the investigation of the claim of another religion." A. F. R. H.*

Controversy in the Press

For a long time, a heated controversy was kept up in the Press, both Indian and Anglo-Indian, about the disputation. The matter was so important and of such great interest from the public point of view that even the pioneer, the leading semi-official Anglo-Indian paper of Allahabad, opened its columns to correspondence on the subject. The event was discussed throughout India and aroused enormous interest.

Views of the Hindu Patriot

It would be a matter of great interest for readers if we cite here a few lines from "The Hindu Patriot" (a contemporary journal) dated the 17th January, 1870 :—

"The stronghold of Hindu idolatry and bigotry, which according to Hindu mythology stands on the trident of Śiva, and is, therefore, not liable to the influence of earthquakes, has lately been shaken to its foundations by the appearance of a sage from Gujrat. The name of this great personage is Dayanand Saraswati. He has come with the avowed object of giving a death-blow to the Hindu system of worship. He considers the Vedas to be the only books worthy of regard, and styles the Purāṇas as cunningly devised fables, the inventions of some shrewd Brahmans in a later period for subservience of their selfish motives. The Vedas, says he, entirely ignore idol-worship and he challenges the Pandits and great men of Benaras to meet him in argument. Some time ago, the Maharaja of Ram Nagar held a meeting in which he invited the great Pandits and elite of Benaras. A curious and protracted logomachy took place between Dayananda Saraswati and the Pandits but the latter, notwithstanding their boasted learning and deep insight into the Shastras, met with a signal discomfiture. Finding it impossible to overcome the great man by a regular discussion, the Pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from

---

* From the Christian Intelligencer ; Calcutta, March 1870, p. 79.

the Puranas that savoured of the idolatry, saying that it is a text from the Vedas. The latter was pondering over it, when the host of the Pandits, headed by the Maharaja (of Benaras) himself, clapped their hands, signifying the defeat of the great Pandit in the religious warfare. Though mortified geatly at the unmanly conduct and bad treatment of the Maharaja, Dayananda Swami has not lost courage. He is still waging the religious contest with more earnestness than ever. Though alone, he stands undaunted in the midst of a host of opponents. He held the shield of Truth to protect him, and his banner of Victory waved in the air. The Pandit has lately published a pamphlet, entitled "The Satya Dharma Vichara" containing particulars of the religious contest above alluded to and has issued a circular calling on the Pandits of Benaras to show the part of the Vedas which sanction idol-worship. No one has ventured to make his appearance."

Mission of Dayānanda

From this date may be counted the effective beginning of Dayānanda's mission for a reformed Āryan Church, free from cant, from superstition and from popular error, and worthy of intelligence, genius, and culture of that historic people.

In Calcutta

From Benares Dayānanda continued to march eastward and reached Calcutta, the then capital of India. The Brahmo Samaj accorded him a hearty welcome and some of its leading members conferred with him with a view to winning his co-operation for their movements but the Svāmī could not give up his faith in the infallibility of the Vedas and the doctrine of the transmigration of souls, the two cardinal principles which distinguish the Arya Samaj from the Brahmo Samaj. His visit to Calcutta, however, brought him into direct contact and intimate touch with the leaders of the English-educated community. Here he learned their points of view and benefited thereby. For instance, Babu Keshab *Chandra Sen, the reputed leader of the Brahmo Samaj, suggested to him the supreme necessity of carrying on his propaganda in the language of the* people—a practical suggestion that was readily and gratefully accepted by the Svāmī. It was put into operation at once. This single step made a mighty change in favour of his mission since it brought him into direct contact with the bulk of his countrymen—both educated and uneducated—who did not know Sanskrit and could not understand him except through translation and interpreters. In Calcutta, he made the acquaintance of Maharshi Debendranath Tagore.

Babu Keshab Chandra Sen's first meeting with the great Svāmī will not be devoid of interest to the reader.

The Babu came and did not disclose his identity. There was a free talk between the two great reformers, when all of a sudden, the Babu let fly the query :—

"By the way, have you ever met B. Keshab Chandra ?"

"Yes, and talked to him also."

"But he was out all these days."

"I have seen him nevertheless."

"How ?"

"I find him talking in your person."

"How have you been able to recognise me ?"

"Your noble appearance discloses your identity."

The Babu finally remarked :—

"How sad that a Vedic scholar like yourself should not know English, otherwise, I should have been very lucky in having you for a companion during my contemplated visit to England."

The Svāmī at once retorted :—

"It is no less sad that a learned reformer like the Babuji should try to revive a culture of which he knew so little and should talk to his people in a language of which they knew so little."

The above-mentioned interchange of words between the two great ones has a meaning of its own.

In Bombay

After spending another two years in the dissemination of his doctrines, Dayānanda proceeded to Bombay, where eventually his mission was to take an organised shape.

Founding of the Ārya Samāja

The idea of forming a society which should promote the Vedic religion took shape in Bombay. It was named as Ārya Samāja.

The first Ārya Samāja was established in Bombay on April 30th, 1873, Here for the first time the rules and principles of the Ārya Samāja were formulated.

Here again, as also at Poona, Dayānanda came in close contact with the educated mind of the Hindu community, i. e. who took their education according to the system put into practice by British rulers.

At Lahore

But the next step in the evolution of the Ārya Samāja was not taken till two years later, in Lahore, the then capital of the (undivided) Punjab, a province in Northern India during British rule. Here the Samāja took its final shape which it maintains at this day also. The principles were finally revised and the constitution re-framed and finalised. All the Ārya Samājas in India, or elsewhere, adhere to these principles.

The Principles of the Ārya Samāja

The following are the ten principles which were finally settled in Lahore :—

1. God is the primary cause of all true knowledge and of every thing known by its means.

2. God is absolute Truth (Sat), absolute Intelligence (Cit.), and is all Bliss (Ānanda). He is Incorporeal, Almighty, Just, Merciful, Unborn, Infinite, Unchangeable, Beginningless, Incomparable, the Support of all, All-pervading, Omniscient, Inward Controller of all, Undecaying, Imperishable, Immortal, Fearless, Eternal, Holy and the Creator of the Universe. To HIM ALONE worship is due.

3. The Vedas are the books of true knowledge. It is the paramount duty of every Ārya to read or hear them read; to teach and read them to others.

4. One should always be ready to accept truth and to reject the untruth.

5. All actions must conform to Dharma, i. e. should be performed after a thorough discrimination between the right and the wrong.

6. The primary object of the Ārya Samāja is to do good to the whole world, i.e. to promote physical, spiritual and social good of every sentient being.

7. All ought to be treated with love, justice and with due regard to their merits.

8. Ignorance (Avidyā) must be dispelled and knowledge (Vidyā) diffused.

9. No one should be contented with his own good alone, but every one should regard his or her prosperity in the common good of all.

10. Personal good should be subordinated to the good of the society. But in strictly personal affairs every one may act with freedom.

Death

The remaining part of his life—from 1877 to October 1883—was spent by the Svāmī in preaching, teaching and writing books, including the Veda Bhāṣya, as well as in establishing and organising Ārya Samājas throughout India. The only part of the country which the great Svāmī could not reach was Madras.

Influence of his work done before his death

These six years in the life of Dayānanda were full of ceaseless, multiple activities. He moved from one part of the country to the other without taking a few days' rest anywhere. In the Punjab, Uttar Pradesh, Rajasthan and Gujrat he met with the greatest success. In these provinces a network of Ārya Samājas had been established before his death.

Some of the noblest and highest in the land accepted his faith and became his disciples and pupils, for instance, the Maharana of Udaipur, the most ancient and the most respected of the Hindu princes, whose family has wielded the royal sceptre in an unbroken line of succession for over a thousand years. Never had this proud family bowed the knees to the mighty Muslim rulers. Even the great Akbar was unable to win their allegiance, although his son (himself born by a Hindu mother) eventually succeeded in making a temporary alliance with the head of the state.

Maharana Sajjan Singh studied Hindu law and Hindu jurisprudence with this great Svāmī and the company of the latter had for a time very chastening influence on the otherwise dissolute prince. What marvellous change did the company of the great reformer bring about in the life of the Maharana, can be inferred from the following remarks of Paṇḍeya Mohan Lal Vishan Lal :—

> "The Maharaja through the Upadesh of Svamiji was a completely regenerated man. When Dayananda was about to leave his State, His Highness presented him with an address written in his own hand saying, "Your stay here for eight months has been a matter of great joy and source of inspiration for me. I can never pay the debt I owe to you for the instruction I have been receiving at your hands. I would

request you to stay here longer but I cannot arrogate to myself the privilege of monopolising you—a great teacher intended to do good to humanity. I, however, hope that you will come again and make me happy."

A similar address containing the same request at the end was also presented to him by the Raja of Shahpura.

During his stay at Shahpura, the Svāmī received invitation from his devoted disciple, the Raja of Masuda. Dayānanda accepted the invitation but postponed his visit for the present as he had a mind to visit Jodhpur first. When Raja Nahir Shah of Shahpura was apprised of Svāmī's intention to visit the state of Jodhpur, he tried to dissuade the Svāmī from the intended visit in the following words :—

"The Rajas of States feel pleasure in the enjoyment of the worldly desires. They love to surround themselves with all sorts of means for sensual enjoyments including the woman and wine. They do not tolerate any reform in this matter. Please take care to be a little mild and tactful in your denunciations of evils in the State you are going to."

A fearless reply

The dauntless Dayānanda replied calmly :—

"I do not attempt to hew down the more thorny trees with a nail-cutter, I use the effective weapon."

The prince again requested the beloved Svāmī :—

"It is unsafe for you to go to Jodhpur on sacred mission. The people there are mean, uncultured and rude. You will preach at the cost of your precious life. They may not like what you have to say."

The Svāmī smilingly but firmly said, "They might as well use my fingers for candles and yet not deter me from the performance of my duty."

At Jodhpur

Not only the prince of Shahpura but the admirers at Ajmer also dissuaded him but Dayānanda being a fearless Saṁnyāsī resolved to visit the dreaded State—all the stranger—and on the 29th of May 1883 he was at Jodhpur. Rao Raja Jawan Singh received him on behalf of the Maharaja Jaswant Singh, who on account of throat trouble could not be present in person at the reception of the Svāmī. The Svāmī was accommodated in the bungalow of Faizulla Khan,

Jaswant Singh in his audience

The Veda-Prachara work was started in right earnest. The series of lectures were delivered daily before the enormously huge gatherings. The audience went on increasing by leaps and bounds. The whole city echoed with his sweet sayings. It attracted the Head of the State and he paid a visit to have a 'Darshana' of the charming Svāmī. Out of reverence, which Maharaja Jaswant Singh had in his mind for the great sage, he hesitated to occupy the chair which was offered to him. The Svāmī writes in a letter dated the 30th June that His Highness frequently paid visits and the members of royal family did attend his sermons.

A Rebuke

But it is alleged that Maharaja Jaswant Singh was a debauch. He was under the influence of an infamous concubine, named Nanhi Jan, who was also called "Nanhi *Bhagtin*". She swayed supreme in the administration, and corruption was the order of the day. Under the holy influence of the sage, the Maharaja showed signs of changing and the Svāmī became the revered visitor of the palace.

One day it so happened that the Svāmī entered the palace at an unexpected hour (as the great sage wanted to benefit the king more closely) when Nanhi Jan was with the Raja. Having come to know the arrival of the Svāmī at this juncture, the king was at his wits' end. He rashly ordered the removal of the woman. In hot haste the palanquin could not be kept balanced by the carriers; the prince himself gave his hand to keep it steady. The holy sage witnessed this. The Svāmī fearlessly rebuked the king, "A lion in the company of a bitch, Such associations would result in the birth of dogs. To what lowcst depth have the Vedic traditions been degraded."

The Svāmī retraced his steps.

The Maharaja was remorseful.

To the misfortune of both, but to the greater misfortune of the country, the Svāmī took strong exception to the Maharaja's living with a concubine—a Muslim woman.

Revenge

Nanhi Jan could not stand this rebuke and especially the reverence from the prince for the sage, which she found in store. Could she brook to lose her vantage ground, her high prestige and position ? The Maharaja's reform meant a ruin for her. She contrived to have a subtle poison mixed in his food, thereby causing fatal illness.

It was the 20th September. The great sage as usual took milk from Dhaul Mishra—his cook—who was also called Jagannatha and went to bed. At midnight he experienced acute pain in his stomach. Vomiting had done him no good. He at once detected the foul play. The morning saw him still worse. The poison was so subtle that it could not be washed away by his Nioli Karma. In the morning he sent for his cook—Jagannātha.

Merciful to the murderer

As Jagannatha was sent for unexpectedly, he came with a throbbing heart. The Svāmī asked him :—

"Did you tamper with my evening meal ?"

"No Sir, I know nothing about it."

"Don't deny what is apparent, O man ; speak the truth. You are in danger now" said the Svāmī calmly and sternly.

"I am so sorry. Kindly pardon me. I was fool enough to poison your milk."

With these words, Jagannatha fell prostrate at the feet of the kind sage.

The merciful Dayānanda had many affections for Dhaul Mishra, the cook, who served him so lovingly. He had taught him (the cook) Sandhyā (daily prayers) and the method of prāṇāyāma. Jagannātha, too, was very devoted to him. But the allurement of a few thousand silver coins turned him into a treacherous beast and he played with the life of his benevolent master. The great sage even at this point of life and death had all mercy for this deluded dreadful creature. He affectionately and smilingly said ;—

> "My life, I don't mind, O Jagannātha. My mission is still unfinished. Little do you know what harm you have done to the motherland. But I have nothing to blame you. It was His will."

The Svāmī got up and offered some money to the lamenting Jagannātha saying :—

> "Jagannātha, you love money. Here it is. Make use of it. Flee before thy mischief sees the light of day. Fly to Nepal, otherwise you will have to face danger. Lose not a moment. Let nobody know what you have done."

Jagannātha was no more there in the morning.

The Maharaja, of course, had no hand in this criminal conspiracy and was genuinely stricken with grief when informed of the Svāmī's malady. He did every thing to provide the best medical aid for him. But there was no relief.

Some scholars have sufficient reasons to believe that the Muslim Doctor Ali Mardan Khan who was a third rate hospital assistant and under whose care and treatment the Svāmī was left by the State had some hand in the conspiracy secretly—the fact which remained unknown to the State and the Svāmī. He amdinistered upon his patient poisonous medicines in extraordinarily heavy doses, i.e. four times excessive. Svāmī Dayānanda himself and another doctor, Suraj Mal, who treated him earlier and remained with the Svāmī in Jodhpur, suspected some foul play in the treatment of Dr. Ali Mardan Khan.

Outside the state

The malady of the sage remained a sealed book for the people outside the Jodhpur State till the 12th October. On this day a disciple of the sage who was also a member of the Ajmer Ārya Samāja read a news item in the Rajput Gazette. It moved the Ārya Samāja world and L. Jeth Mal ran to Jodhpur. Here be sent telegraphic messages to all Ārya Samājas.

The sad hours

How gloomy it was to find the precious life of the great sage being put under the treatment of a third class physician whose genuine sincerity was an object of doubt and suspicion.

At Ajmer

The great Svāmī was removed in a precarious condition to Mount Abu. The doctors and pbysicians did their best but of no avail. Tben he was shifted to Ajmer, But to the dismay of tbe doctors, there was no relief and the Svāmī was at his death-bed now.

The shades of evening were closing fast. The Svāmī got himself shaved and desired Svāmī Ātmānanda and Gopāla Giri to be called for.

"What is your wish ?"

"Only that you should recover."

"No. What is left of this mortal frame now ?"

Then the Svāmī asked all the present to stand behind him. Guru Datta, the well-known agnostic, was amongst them. The Svāmī was in

meditation. A strange light—the glow of vicinity to God—shone on his face. Then he opened his eyes and repeated three times the Gāyatrī Mantra and again closed his eyes. Suddenly the Svāmī opened his eyes again and said, "Lord ! Thy will be done."

It was the dark night of Divālī—when the people throughout the country were busy in kindling the lights for illumination of their houses. A divine light at that time left this mortal home to embrace the Supreme Lord.

The last conversion

This sad event took place on the 30th October, 1883. Those who were present by the side of his death-bed were unanimous in testifying to the fact that he was perfectly calm at the time of his death, the exact time of which he had foretold several hours before. Guru Datta, the agnostic, was no longer an agnostic now. He was henceforth a believer in the Guru. And he lived and died in preaching Vedic mission according to his Guru's concept.

Eulogy

We may conclude our appreciation of his peerless scholarship and his unimaginable dynamic knowledge of Vedic *Lore*, endowed with mystic insight, in the following Sanskrit verse :—

"दयानन्दसरस्वत्याः पारं वेत्ति सरस्वती ।
सरस्वत्याः परं पारं दयानन्दसरस्वती ॥"



INDEX